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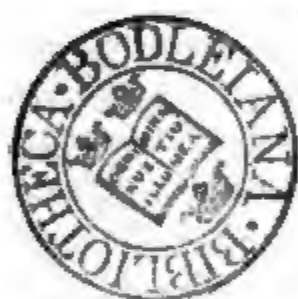


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A

COMPENDIUM OF HISTORY

FROM

THE CREATION

TO
THE COMMENCEMENT OF THE CHRISTIAN ERA.

DESIGNED CHIEFLY FOR THE USE OF SCHOOLS AND
YOUNG PERSONS.

By A. H.

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P R E F A C E.

THE following Work has been suggested in consequence of the writer having frequently heard regret expressed by persons engaged in tuition, of the want of some concise and simple work on History, which should at once comprehend in one consecutive train, all the leading and most important facts, and unincumbered by dry and wearisome details.



A COMPENDIUM OF ANCIENT HISTORY.

PART I.

“ In the beginning God created the heavens and the earth. And the earth was without form, and void ; and darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters. And God said, Let there be . . . and there was”

SUCH are the strains, sublimely simple, with which the sacred historian ushers in his account of the creation of all things.

For more than 2,000 years we have no source of information but what is furnished by the Holy Scriptures ; and, indeed, for long after that period, the early history of most nations is so involved in fable and uncertainty, that very little is to be depended upon : traditions of the leading events therein recorded, such as the Creation, the Fall of Man, the Deluge, the Confusion of Tongues, &c., are to be traced in many countries and different parts of the world, particularly in Asia ; but so distorted and obscure as to be unworthy of serious attention.

When the family of Noah, after the extravagant attempt at building the tower of Babel, were scattered abroad upon the face of the earth, his second son Ham, or (as he is frequently called) Cham, retired to Africa, and was afterwards worshipped by his descendants as a god, under the name of Jupiter Ammon.

EGYPT.

Ham, or Cham, had four sons ; namely, Cush, Mizraim, Phut, and Canaan. Cush settled in Ethiopia, Mizraim in Egypt ; Phut took possession of that part of Africa which lies to the westward of Egypt, and Canaan of that country which afterwards bore his name, and whose inhabitants, the Canaanites, were by the Greeks called Phœnicians.

Mizraim, or, as he is also called, Menes, was thus the founder of the kingdom of Egypt.

After him succeeded a long race of kings, whose history is very obscure, and strangely intermixed with fable.

It was under one of these princes, in Scripture called Pharoah (a name common to the kings of Egypt), that Abram came into the country. Long after his reign, Joseph was brought a slave into Egypt, and afterwards Jacob and all his family came to settle in the country, and were extremely caressed by the king ; but, in process of time, Joseph died, and there arose up a new king over Egypt, who knew not Joseph, and he oppressed the Israelites, and afflicted them with grievous burdens. This king is supposed by profane writers to have been Sesostria, the most celebrated monarch of Egypt, who extended his conquests even further than Alexander afterwards did, and whose empire comprehended all the kingdoms of the then known world, from the Ganges to the Danube. It is likewise supposed to have been under his son, called Pheron, that the Israelites went forth out of Egypt, and who, in attempting to pursue them, was drowned, with all his host, in the Red Sea ; but it is difficult to arrive at certainty on the subject. From this period succeeded a long race of kings, many of whom, as well as their predecessors, contributed, by their ambition or magnificence, to render their country the most learned and the most famous of the ancient world.

THE ASSYRIAN EMPIRE.

NEXT to Egypt in importance and splendour, both in sacred and profane history, and indeed cotemporary with it, stands the empire of Assyria.

Babylon, its capital, situated in what is called in Scripture the land of Chaldea, and the land of Shinar, is believed to have been founded by Nimrod, the great-grandson of Noah, who was afterwards worshipped as a god, under the appellation of Belus, or Baal. It was in this city, as far as after ages have been able to penetrate into the deep obscurity of that early period, that the tower of Babel is supposed to have stood. So lately as the time of Xerxes, according to the historians of that day, there stood in the middle of the temple of Belus, one of the magnificent works of Babylon, a prodigious tower, consisting of eight stories built one above another, and exceeding in height the largest pyramids of Egypt. The foundation was a square, consisting of a furlong on each side—that is half a mile in the whole compass. It was built of bricks and bitumen, as was the tower of Babel, and there is good reason to believe that it was the same, and that this was in truth the original foundation of Babylon.

On the top of the tower was an observatory, which much assisted the Babylonians and Chaldeans in their study of astronomy, and by the benefit of which they became more expert than most other nations. The riches of the temple of Belus were immense—in statues, tables, cups, censers, and other vessels used in their idolatrous worship, all of massive gold.

Ninus, the son or one of the descendants of Nimrod, considerably increased and improved the city of Babylon, and by his conquests over his neighbours greatly enlarged his dominions. He is considered by some profane authors to have been the founder of Babylon and the Assyrian empire; but it is most probable that they have confounded him with his father Nimrod, or Belus.

About two years before his death, he married the widow of one of his officers, named Semiramis, a woman of wonderful talents, and who, by her counsel and advice, greatly assisted her husband in all his undertakings. He is believed to have been the founder of the great city, Nineveh, which under his successors became so large and powerful.

Ninus left one son, Ninyas—supposed to have been so called from Nineveh—who, being very young when his father died, his mother, Semiramis, carried on the government in his name. This princess, after the decease of her husband, turned her whole attention towards aggrandizing Babylon, and extending the boundaries of her empire. She had the hardihood to invade the territories of the king of India, and even pushed her conquests as far as the river Indus; but she here met with a monarch powerful enough to withstand her, and was repulsed with considerable loss,

She reigned forty-two years, and was succeeded by her son, Ninyas. Ninyas was a weak prince, who spent his time in pleasure and indolence, and in which conduct he was imitated by too many of his successors. It is one of these, named Pul, who is supposed to have been that king of Nineveh who, together with all his people, repented at the preaching of Jonah. Pul is also thought to be the father of Sardanapalus, the last king of the Assyrians, called, according to the custom of Eastern nations, Sardin-Pul; that is Sardin, the son of Pul.

Sardanapalus surpassed all his predecessors in effeminacy, luxury, and cowardice. He seldom went out of his palace, and placed all his happiness in the possession of immense treasures, in feasting and rioting. This induced the governor of one of his provinces, Arbaces, governor of Media, to form a conspiracy against him, in which he was joined by Belesis, governor of Babylon, and some others, who conjointly overthrew him, and

put an end to this the first empire of the Assyrians;
 A.M. 3257. or, as it is called by historians, the first Assyrian empire, and which had subsisted for a period of 1450 years.

Out of the ruins of this vast empire were formed three considerable kingdoms—namely, that of Media, with Arbaces at

its head ; that of Assyria, which was composed of Babylon and Nineveh, and some of the neighbouring provinces ; and that of Persia, which, in process of time, swallowed up all the rest. Babylon from this time became the seat of government, whereas it had previously shared it with its rival city, Nineveh, and was governed by its own kings for 210 years. The history of that which is called by historians the second Assyrian empire, is very obscure, and little is known of the early part of it but the names of its kings, excepting what is blended with the history of the Jews. The kings of Babylon, from time to time, made war upon the kings of Israel, and at length Nabuchodonosor, or, as he is called in scripture, Nebuchadnezzar, who was one of the most powerful monarchs of the East, besieged Jerusalem, and having taken the city, carried great numbers of the Jews into captivity. Several members of the royal family were thus taken captive to Babylon, and amongst the rest the prophet Daniel, who was of the royal lineage, and supposed to be then about eighteen years of age. Thither Nebuchadnezzar likewise transported all the treasures of the king's palace, together with the sacred vessels of which he had sacrilegiously despoiled the temple.

It was this king who had that remarkable dream or vision, and which, having been forgotten by him, was revealed by Daniel, as likewise the dream predicting his own loss of reason, and which was so accurately verified, he being deprived of his understanding for the space of seven years, at the end of which time it was again restored to him, though he only survived the restoration about a year.

He reigned forty-three years.

It was under his grandson Belshazzar that Cyrus, king of the Medes and Persians, laid siege to the city of Babylon—as will be shown in the history of Cyrus—and having conquered it, put an end to the second Assyrian empire, which existed 210 years—or thereabouts.

HISTORY OF CYRUS.

Cyrus was the son of Cambyses, king of Persia, and of Mandana, the daughter of Astyages, king of the Medes. It has been already related that Media was one of the three kingdoms formed out of the ruins of the first Assyrian empire; its governor, Arbaces, having been the chief instigator of the revolt, after which he became sovereign of Media, and assumed the title of king.

Media continued a separate kingdom under several reigns, until it was finally incorporated with the Persian.

Astyages reigned thirty-five years, and he had two children, —a son named Cyaxares, and a daughter by a former marriage, named Mandana, who was married to Cambyses, A.M. 3405. king of Persia. Cyrus was the offspring of this marriage, and was born one year after his uncle Cyaxares. From the accounts handed down to us by history, he appears to have been highly gifted by nature, of an amiable disposition, and remarkable not only for his personal accomplishments, but still more so for the qualities of his mind. In his earliest youth he gave proofs of the greatness and sublimity of his character, which was fostered by a most excellent education.

The Persians at that period inhabited only one province of that vast empire, which has since borne the name of Persia, and consisted of twelve tribes, which did not amount to more than 120,000 men.

Cyrus was brought up according to their laws and customs, which were most excellent, having no end in view but the public good and common benefit of the nation. The education of children was looked upon as the most important duty and the most essential part of government. It was not left to parents or private individuals, but the State took it upon themselves. Boys were all brought up in common, and in one uniform manner. Everything was regulated: the place and

length of their exercises, their different kinds of punishment, and even their meat and drink. The only food allowed them was bread, cresses, and water. The design in this was to accustom them early to temperance and sobriety, and they considered, moreover, that a plain frugal diet would strengthen the body, and lay such a foundation of health as would enable them to undergo the fatigues and hardships of war to a good old age.

Cyrus was educated in this manner, and surpassed all the boys of his own age in aptness to learn, and in courage and address in executing whatever he undertook. When he was about twelve years old, his mother, Mandana, took him with her to pay a visit to his grandfather, Astyages. In this court young Cyrus found very different manners from those of his own country. Pride, luxury, and magnificence, reigned everywhere; for the Medes affected an effeminate life—to be dressed in scarlet, and to wear bracelets and other ornaments; whereas the clothing of the Persians was plain and coarse. All this did not affect young Cyrus, who, without condemning or criticising what he saw, was content to live as he had been brought up, adhering to the principles he had imbibed from his infancy. Once, on the occasion of a great feast, he had the office of cup-bearer to his grandfather assigned him, which office he performed with a dexterity and grace that charmed Astyages and the whole court; but, on being reminded that he had forgotten one essential part of the ceremony, that of tasting the wine, he replied, “No; it was not through forgetfulness, but because I apprehended there was poison in the liquor.” “Poison!” said Astyages, “how could you think so?” “Because,” replied Cyrus, “not long ago, at an entertainment you gave to the lords of your court, after they had drank of that liquor, I perceived that all their heads seemed turned. They sang, made a noise, and talked they knew not what. Even you yourself, my grandfather, appeared to forget that you were a king, and that they were subjects, and when you would have danced you could not stand upon your legs.” “And have you never

seen the same thing happen to your father?" asked Astyages. "No," replied Cyrus, "never. My father only drinks to quench his thirst, and nothing more."

When Mandana returned to Persia she left young Cyrus behind, at the earnest request of his grandfather, who did not know how to part with him. He remained five years in Media, during which time his generous and affable behaviour procured him universal love and esteem. When he was about sixteen, Evil-Merodach, son to Nebuchadnezzar, king of Babylon, made an inroad into the territories of the Medes, which obliged Astyages to take the field to expel the invader. Cyrus accompanied his grandfather in this expedition, and thus made his first campaign against that people and city which he afterwards so signally overthrew.

Soon after this his father, Cambyses, recalled
A.M. 3421. him home, that he might complete his time in the Persian exercises. On his return he re-entered the classes, and resumed the usual routine. His companions expected to find a great change in his manners after his long residence in so voluptuous and luxurious a court. But when they found that he was content with their ordinary table, and that when present at any entertainment he was even the most sober and temperate of the company—thus showing that it is possible to escape the contagion of the very worst example—they looked upon him with new admiration.

About twenty years after these events, and when Cyrus was nearly forty years old, his grandfather Astyages died, and was succeeded by his son Cyaxares.

Scarcely was this prince seated on the throne
A.M. 3444. than he was deeply engaged in war with the king of Babylon, who, dreading the danger of his close alliance and union with Persia, and with the hope of overpowering him and reducing him to subjection, had stirred up against him all the forces of the East, and had even engaged the assistance of the king of India, together with his neighbour Croesus, king of Lydia.

Cyaxares, justly alarmed at so powerful a combination, sent into Persia to his brother-in-law Cambyses, to furnish him with all the troops in his power, desiring of him also that he would send his son Cyrus at their head. This was readily granted; and as soon as it was known that Cyrus was to march at the head of the army the joy was universal; in so high estimation were his talents held.

When Cyrus had joined his uncle, he first turned his arms against the king of Armenia, who, being a vassal to the Medes, had taken this opportunity of throwing off the yoke, and refused to pay the customary tribute. He was soon subdued and taken prisoner, together with his queen, his sons, and his daughters, with the wife of Tigrines, his eldest son.

Cyrus having commanded them to be brought before him, after rebuking the king for his rebellious conduct, dismissed them without ransom, on their paying up the tribute due, and promising not again to take arms. By this generous conduct he converted them from enemies into firm and faithful allies.

Having subdued this tributary enemy, Cyrus returned to his uncle Cyaxares, carrying back with him not only a considerable sum of money, but a large number of troops furnished by the king of Armenia, and commanded by Tigrines, his eldest son; so that he went back into Media with a great deal more money and a much more numerous army than when he left.

Cyrus and his uncle now turned their united forces against the Assyrians and their allies. Great preparations had long been making on all sides for this war, and as soon as the two armies came in sight, they each prepared for battle. Before they began their march, Cyrus, agreeably to the notions of religion in which he had been educated, invoked the tutelary gods of the empire, in the presence of the whole army, beseeching them to be favourable to them in the expedition they were undertaking, and to bless their arms with prosperity and success.

After a hard-fought battle, the Assyrians were routed with terrible slaughter, notwithstanding the efforts made by their

own king, aided by Cræsus, to encourage them ; and Neriglissa, the king of the Babylonians, was slain.

When Cræsus found them in so terrible a plight, he fled, and left them to shift for themselves. The other allies also, seeing their affairs in such a helpless condition, thought of nothing but taking advantage of the night to make their escape.

After this engagement there was a cessation of arms for a considerable time between the parties, and Cyrus returned with his uncle to Persia.

It was, according to some historians, on this occasion that his uncle Cyaxares, gave him so strong a testimony of the sense he had of his merit. Having no male issue, and only one daughter, he offered her to him in marriage, with the kingdom of Media for her dowry. Cyrus had a grateful sense of this proposal, and expressed his warmest acknowledgments for it ; but thought himself not at liberty to accept it without consulting his father and mother. For this purpose he went into Media, and, having obtained their consent, he returned to Persia and married the princess, and thus became heir to the two kingdoms. Not long after his marriage Cyrus had again to take the field. The Assyrians having recovered their former defeat, prepared for war with a still larger army and an augmentation of forces ; being joined, in addition to Cræsus and their other allies, by some neighbouring nations, who, alarmed at the united and increasing power of the Medes and Persians, joined the league against them. Cræsus even sent into Greece, and more especially to the Lacedæmonians, to engage them in a treaty of alliance, and this occasion is the first mention, or nearly so, of the Grecians,—that great and powerful people who afterwards made such a conspicuous figure in history. The army of Cyrus was much discouraged by this powerful combination against them ; but that great prince assembled his officers, and, having pointed out to them the striking difference between their troops and those of the enemy, dispelled their fears and revived their courage.

Being well aware of the advantage, in many instances, of

making the enemy's country the seat of war, he did not wait their coming to attack him in Media, but pushed forward into their territories, and after a long march, came up with them at Thymbria, a city of Lydia, near Sardis, the capital of the country.

Croesus and the Babylonians, with the rest of the allies, were quite disconcerted at the promptness and celerity of Cyrus's movements, who lost no time in arranging his army for the engagement, taking care so to dispose the forces of the two nations as to place their different peculiarities to the best advantage. The battle which ensued, and which is called the battle of Thymbria, is one of the most considerable events in antiquity, as it decided the fate of the empire of Asia between the Assyrians of Babylon and the Persians. The former were completely put to the rout, and Cyrus, following up his victory, marched the next day to Sardis, which he besieged; but receiving information, from a Persian slave, of a private way to the citadel, he marched thither by night, made himself master of it, and at break of day entered the city.

Cyrus being thus in possession of Sardis, all its riches fell into his hands, together with Croesus, whom he took prisoner. This Croesus, the king of the Lydians, was considered the richest prince in the world; indeed, his very name has passed into a proverb, as conveying an idea of immense wealth. The conqueror, according to the custom of those barbarous times, ordered his prisoner to be burnt. When laid on the funeral pile, Croesus frequently pronounced the name of Solon. This exciting the curiosity of Cyrus, he desired to know the cause, and was informed that some years previous that celebrated Grecian philosopher, in the course of his travels, spent some time at Sardis, where he was received in a manner becoming his rank; and the king, wishing to impress him with a suitable idea of his wealth and grandeur, appeared before him, attended by a numerous court, in all his royal pomp and splendour. This, however, had no effect on the stern philosopher. Croesus then caused all his treasures and magnificent apartments to be

shown him; but neither did this produce the impression intended; on the contrary, after he had seen all, and Cræsus asking him on his return to him, who in all his travels he had found the happiest of mankind, concluding after the display he had just seen it would be himself. Solon, to his chagrin and mortification, mentioned first a poor but virtuous and happy citizen of Athens: and, secondly, two young men of Argos, brothers, who were regarded as perfect patterns of fraternal and filial piety. "Then," said Cræsus, in a tone of discontent, "you do not consider me in the number of the happy?" Solon, hereupon took occasion to reason with him on the uncertainty of all sublunary things, and the vicissitudes and accidents the life of man is liable to. This advice of the philosopher rather mortified than reformed Cræsus at the time: but when in his misfortunes he was afterwards wofully convinced of the truth of the admonition, he could not forbear on the remembrance of it crying out aloud—"Solon! Solon! Solon!" Cyrus was so much affected at this recital, and so touched with commiseration for the misfortunes of the unhappy king, and the striking illustration of the uncertainty of all human affairs, that he caused him to be taken from the pile, and ever after treated him with honour and respect.

Sardis was, in the course of years, made the capital of Persia, and the residence of her kings. Cyrus stayed in Asia Minor till he had reduced all the nations between the river Euphrates and the Ægean sea into subjection, and then marched towards Babylon, the only city of the East that stood out against him.

THE SIEGE AND TAKING OF BABYLON.

Babylon, styled in scripture "the glory of kingdoms, and the beauty of the Chaldees, excellency," was seated on the river Euphrates, which alone seemed sufficient to render it impregnable. The walls of the city, reckoned amongst the

seven wonders of the world, were of a prodigious height and thickness, and sixty miles in compass; the number of inhabitants was immense, and they had in store provisions sufficient to last for twenty years. Cyrus, despairing of taking the place by storm, had recourse to a stratagem, the like of which has never been seen either before or since; this was no other than to divert the course of the river and lay its channel dry, and by this means to open a passage for himself and his troops into the city. Making a feint as though he would reduce it by famine; he caused a line of circumvallation to be drawn round it, with a large and deep ditch, and dividing his army into twelve bodies, assigned each its month for working and guarding the trenches.

When everything was in readiness, Cyrus, who watched his opportunity, waited the occasion of a great festival, when the Babylonians were accustomed to pass the night in drinking and riot, to cause his receptacles or ditches on both sides to be set open in the evening, so that the water in the river might run into them. By this means the Euphrates was quickly emptied, and its channel became dry. The inhabitants, little suspecting the danger which was at their very doors, and wholly engrossed in revelling and disorder, had neglected to close the brazen gates which opened to the river, and thus "the two-leaved gates" were left open to Cyrus and his army, who, under cover of the darkness, marched along the channel of the Euphrates, now become fordable, and entered the city.

This was that memorable night on which Nabored, or, as he is styled in scripture, Belshazzar, the last king of Babylon, being heated with wine, in the midst of this great feast commanded to bring the vessels of gold and silver which his father, or, as some historians think, his grandfather, Nebuchadnezzar, had taken out of the temple of Jerusalem, that they might drink therefrom; and on which occasion the fingers of a man's hand came forth and wrote upon the wall, "Thy kingdom is taken from thee, and given to the Medes and Persians." That same night was Belshazzar the king of the Chaldeans slain, and the united army of the Medes and Persians took possession of the city.

The taking of Babylon put an end to the Babylonian empire, after a duration of 210 years. Fifty years after the capture of Jerusalem and the destruction of its temple; **A.M. 3466.** two hundred years after the foundation of Rome, about the year of the world 3466, and 588 years before the Christian era.

After the taking of Babylon, Cyrus resided there pretty much himself; but the Persian kings, his successors, removed the seat of government more into the centre of their dominions, and dwelt either at Sushan or Ecbatana, in consequence of which Babylon became neglected and went gradually to decay. The canal which Cyrus had cut so diverted the course of the Euphrates, that it never after ran in its proper channel. A revolt, under Darius, the son of Hystaspes, completed its desolation, as will be seen in the history of that prince. When Alexander the Great visited the spot, he formed the design of fixing the seat of his government there, and projected bringing the Euphrates back into its natural channel, for which purpose he had actually set his men to work; but his death stopped their proceeding.

From this period Babylon was entirely deserted, and all future attempts to restore it failed; the decree of the Almighty had gone forth against this impious city, which had made the nations drunk with the wine of her abominations; and the predictions of the prophet Isaiah have been remarkably fulfilled respecting it:—"I will cut off from Babylon," saith the Lord, "both the name and remnant: it shall not be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch his tent there, neither shall the shepherds make their fold there, but wild beasts of the desert shall be there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. I will also make it a possession of the bittern and pools of water, and I will sweep it with the besom of destruction, saith the Lord of Hosts."

Being left entirely to decay, her walls crumbled into ruins, and the river was converted into an inaccessible pool. It was

visited in this state by a Roman historian, who describes it as a kind of marshy swamp, dangerous of access, and abandoned by every living creature, excepting serpents, scorpions, and such like noxious animals. Subsequent travellers confirm this statement, the whole country round having fallen into the same state of desolation and ruin, and geographers of the present day can scarcely trace even the site of its ruins.

By the conquest of Babylon the Assyrian empire became incorporated with that of the Medes and Persians. After staying a short time to settle and arrange affairs, Cyrus returned home, carrying with him magnificent presents to his uncle Cyaxares, with whom he was now associated in the government, and they shortly after set out together for Babylon. Cyaxares is called in scripture Darius the Mede. He reigned two years. It was under his reign that the prophet Daniel had several revelations ; and it was he that, instigated by his courtiers, who were envious of the wisdom and virtues of Daniel, passed the decree for the infringement of which he was cast into the lion's den. It is supposed to have been during his reign that the famous gold coin called darics was issued, and which for its beauty and fineness was preferred to all the coins of the East.

By the death of his uncle Cyaxares, or Darius, and of his father Cambyzes, Cyrus became master of the three empires, Persia, Media, and Assyria, which henceforth bore the name of the Persian Empire. He lived to an advanced age and enjoyed a vigorous state of health to the last,—the fruit of his sober and temperate habits.

He lived about seven years after the taking of Babylon, most of which time he spent in making salutary regulations for his subjects, and in settling his extensive dominions.

It was in the first year of the seven he published the famous edict giving permission to all the Jews who were captive in Babylon to return to their native country and rebuild their city and temple.

Cyrus has been considered the most accomplished prince in profane history, and a model of all the Pagan virtues : this

may in part be attributed to the excellent education he had received under the Persian system, having been brought up in a sort of equality with his future subjects, and taught to obey before he came to command; accustomed to temperance and sobriety, and inured to hardship and toil, which served to eradicate that pride so natural to princes, and rendered him through life amiable and compassionate and an enemy to pride and luxury. But, beyond all this, he was the chosen servant of the Most High; and, though unconscious of it himself, under His especial guidance and direction, as described by the prophet Isaiah, and foretold even by name nearly 200 years before his birth:—"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loosen the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut."—(Isaiah xlv. 1.) "He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid."—(xlv. 20.)

A little before his death, he assembled his children about him, with the chief officers of the state, and having thanked the gods for all their favours towards him through the course of his long life, and implored their protection for his children, his country, and his friends, he named his eldest son
A.M. 3475. Cambyses his successor; leaving to the other, who was named Tanaxares, several very considerable governments; and after giving them both excellent instruction, he desired that when life had forsaken his body they would neither enclose it in gold nor silver, but "restore it immediately to the earth." Some historians relate that he ordered the following inscription or epitaph:—

"I am Cyrus; envy me not the little dust that covers my body."

He died lamented by all his people.

HISTORY OF CAMBYSES.

A.M. 3475. Cyrus was succeeded by his son Cambyses, a wicked and impious prince, who conducted himself in such a wild and random manner, that by some historians he has been considered as mad. He was the reverse of his father in everything, and gave himself up to the guidance of his passions and all kinds of intemperance and excess. He could not brook the least contradiction or advice, and was cruel and tyrannical in the extreme. On a certain occasion, when one of his principal officers, named Prexaspes, and who was a great favourite, ventured to remonstrate with him on his conduct, and particularly on his immoderate use of wine, Cambyses, who considered it a reflection on his judgment, in order to convince him he was master of his faculties, though he had then been drinking to excess, ordered Prexaspes' son to stand opposite to him at the further end of the room, with his left hand over his head, when, taking his bow, he levelled it at him, declaring he aimed at his heart. He then ordered the side of the youth to be opened, and, showing the wretched father the heart of his son, which the arrow had actually pierced, asked him if he had not a steady hand.

When Cambyses first came to the throne, the enemies of the Jews applied to him to prevent the rebuilding of the temple at Jerusalem; and though, out of respect to the memory of his father, he would not revoke the edict, he threw such impediments in the way, that the work went on but slowly during his reign, which lasted seven years.

Soon after his accession, he undertook a wild and imprudent expedition against the Egyptians, in order to revenge some imaginary affront which he pretended to have received from Amasis, their king. In order to carry on the war with success, he made great preparations by sea and land, and called in all the foreign aid he could procure. The Phœnicians furnished him with ships, and his army was augmented by a number of

Grecian and Ionian troops. He also contracted with an Arabian king, whose territories lay between Egypt and Palestine, to supply his army with water during their march through the sandy desert, which he did by sending it on the backs of camels, otherwise he never could have marched his army that way.

When he arrived on the confines of Egypt, he found Amasis dead; but his son Psammetichus, who succeeded him, was collecting all the forces he could muster to oppose him. Cambyses was successful in several battles, and even gained possession of Memphis and some other cities. Not content with this, he marched against the Ethiopians; but whilst on this expedition he happened to dream that his only brother Tanaxares, or, as he was more frequently called, Smerdis, had usurped the throne. Hereupon, without enquiry or taking any pains to inquire into his brother's conduct, he forthwith dispatched one of his attendants to put him to death. When he set out on his Egyptian expedition, he had entrusted the administration of his affairs to Palisithisis, the chief of the Magi. This man had a brother so much resembling Smerdis, the son of Cyrus, that he was frequently mistaken for him, and was called by the same name. When Palisithisis was informed of the death of Smerdis, which was kept a secret from the public, he placed his brother on the throne.

Tidings of what was going on at home at length reached the ears of Cambyses, who set out on his return with all possible expedition; but on his journey, as he was mounting his horse, his sword slipped out of its scabbard and wounded him in the side, of which wound he died shortly afterwards.

The imposture of Smerdis the Magian was soon discovered. Seven of the principal Persian nobles went to the palace at night under pretence of urgent business, and, being admitted to his chamber, put him to death.

When the tumult occasioned by this event had a little subsided, they consulted together as to the best form of government to be adopted; and having concluded that it would

be best to continue the monarchical, the next step to be decided was who should be elected king. This they agreed to refer to the gods, and, the sun being the chief deity of the Persians, it was proposed that they should all meet the next morning at sunrise, at a certain place in the suburbs of the city, and he whose horse neighed first should be king; for they imagined that by taking this course they should be giving him the honour of the election. Accordingly the seven lords assembled early the next morning, when the horse of Darius, the son of Hystaspes, a Persian by birth, gave the signal. He was immediately saluted king by the rest, and placed on the throne. This Darius was the father of Xerxes, who undertook the celebrated expedition against the Greeks.

HISTORY OF EARLY GREECE.

From the period of the accession of Darius, the son of Hystaspes, the history of the Persian empire becomes interwoven with that of Greece, then just emerging from obscurity. But before entering on their united history, it will be necessary to say something of the early Greeks.

The origin of most nations is very much the same. A sense of their mutual wants, and the necessity of a union among the weaker, in order to defend themselves from the violence and oppression of the stronger, induces mankind to congregate and live together in society. A few rude huts, built often at a distance from each other, are generally their first commencement. These insensibly increase to villages and towns, and, in some instances and under favourable circumstances, to magnificent cities, and even mighty empires.

Thus it was with the primitive Greeks. They lived in a state of profound ignorance and rusticity, being scarcely better than savages, who knew no other law than force, and were so ignorant of agriculture and the common arts of life, that they are said to have decreed divine honours to the man who first taught them to feed on acorns, as a more delicate and wholesome food than herbs.

Historians divide the Grecian history into four ages, or eras. The first, which comprises about 1000 years, and may be styled the age of barbarism and fable, extends from the foundation or forming of the several petty kingdoms of Greece to the siege of Troy.

The second age, about 600 years, commences at the taking of Troy, and lasts to the reign of Darius, the son of Hystaspes, at which period the Grecian history begins to be mixed with that of the Persian.

The third, considered the finest part of the Grecian history, takes in the term of 198 years, from the beginning of the reign of Darius to the death of Alexander the Great; and the

fourth and last age commences from the death of Alexander, at which time the Greeks began to decline, and continues to their final subjection by the Romans,—a period of about 290 years.

Of the first of these ages, or eras—namely, from the foundation of the Grecian States to the taking of Troy—but little is known, and that little so obscured by extravagance and fable, that to recite the strange traditions given by some historians would almost be to render into prose the fictions of Ovid and some other of the early poets; indeed it would seem as though they had collected the various traditions extant in their day, and giving them the colouring of their own poetic genius, had been the means of handing them down to posterity. All that can with certainty be relied on is this—that, whereas Egypt was peopled by the descendants of Ham, or Cham, and some parts of Asia by Shem, so the posterity of Javan, or Ian, the son of Japhet, were the founders of Greece. Javan had four sons, Elishah, Tarshish, Kittim, and Dodanim, who are supposed to have been the heads or founders of that nation. From Elishah is thought to have sprung the inhabitants of the Peloponnesus; from Tarshish those of Achaia; from Chittim, or Kittim, the Macedonians; and the worship of Jupiter Dodona in Thessaly and Epirus, as well as the city of Dodona itself, leave little doubt that these provinces were the inheritance of Dodanim.

In those early times kingdoms were but inconsiderable and of small extent; the title of kingdom being frequently given to a single city with a few leagues of land attached to it. The primeval form of government of all these different states was monarchical, which indeed seems to have been the most ancient of all forms, and the most universally received and established; being formed, as was observed by one of the Grecian philosophers, after the model of paternal authority, and the dominion which fathers exercise in their families.

These several distinct states or cities of Greece, though each governed by their own laws, nevertheless considered themselves

united together by the bond of amity, as one common law, thus making one entire people, and endeavouring mutually to promote the general interest.

It is supposed to have been about the year of the world 2810, that the several states of Greece leagued together, and, uniting their forces, marched into Asia, and laid siege to the city of Troy. It was not until this memorable epoch, which the genius of Homer has rendered so celebrated, that the Greeks became aware of their united strength, and gave earnest of that prowess afterwards so formidable, and which subjugated most of the known world to their dominion.

The Greeks took Troy after a ten years' siege, A.M. 2820, about the period—according to the computation of Archbishop

A.M. 2620. Usher, who has taken great pains in chronological research, and particularly sacred chronology—that Jephthah ruled or judged the people of Israel, though some chronologists place it fifty years later. It is extremely difficult to fix the dates of these early and obscure periods exactly.

The second era of the Grecian history comprises about 666 years, namely, from the taking of Troy to the reign of Darius.

It has been already stated that Greece—or, as it may now perhaps be styled, the Grecian Empire—consisted of a number of petty states or cities, each governed by its own laws, but united in one common bond of amity. Of these cities two, Athens and Sparta, very early distinguished themselves, and stand forward pre-eminent amongst the rest. They were chiefly indebted for their superiority to the regulations of two great men,—Solon, who may be considered as the founder of Athens, and Lycurgus of Sparta.

Before the time of Lycurgus, Sparta, like the other Grecian states, was governed by one chief, or head, who bore the title of king. Both the origin of Lycurgus and the exact time in which he lived have been matter of dispute; but it seems pretty certain it was somewhere about the time of Solomon, and that he was the son of one of the kings of Sparta, and, according to some accounts, was descended from Procles or

Patroclus, and still more remotely from Hercules. Whatever were his origin, or the time wherein he lived, there is no doubt of his having been the founder of that system of legislature and discipline for which Sparta has been so celebrated.

In the early part of his life he travelled much, with the view of gaining information on the manners and customs of other nations, and of observing their different forms of government, and also to have the opportunity of conversing and becoming acquainted with the most celebrated men and philosophers of those times. It is certain that he went into Crete, and also into Asia; and there is little doubt that he visited Egypt, at that period the seat of learning and wisdom. During these travels he collected and laid up in store the materials upon which he afterwards acted. On his return to Sparta he set about altering the whole frame of the constitution, and introducing those regulations which he considered would be most salutary; but, previously to commencing, he went to Delphos, to consult the Oracle, and having obtained, either by accident or design, a favourable answer, he went boldly to work.

The first and most important of his Institutions was that of a senate, which, by sharing the power of the kings, hitherto imperious and unrestrained, might be the means of keeping them within the bounds of moderation, and contributing to the preservation of the State.

The next and boldest political enterprise of Lycurgus was the equal distribution of lands. In Sparta, as in most other states, there was a great inequality among the citizens. The wealth was centered in the hands of a few, and the city was burdened with indigent persons. Determined to root out indolence, luxury, avarice, and envy—those evils which are the constant attendants on the extremes of riches and poverty—he prevailed on them, partly by arguments, and partly by force, to cancel all former divisions of land, and to make new ones in such a manner that all should be equal in their possessions and way of living; he even attempted to divide the moveables, but this he at first found to be impracticable. He stopped the

currency of gold and silver coin, and banished them entirely from the State, making use of iron instead, and assigning but a very small value to a large quantity and weight; so that to lay up ten minæ, a sum equal to about thirty-two pounds, required a whole room to hold, and a yoke of oxen to remove it. He hoped by this means to prevent the accumulation and love of riches, with their attendants, avarice and pride. He also instituted public tables, where all, both rich and poor, should partake together of the same meats, and such as should be appointed by law. Of all his regulations none gave greater offence to the rich citizens than this. They not only expressed their indignation in words, but even proceeded so far as to assault Lycurgus with stones when he appeared in public; and on one occasion he received a blow from a young man which nearly deprived him of the use of one eye. He persevered, notwithstanding, in his determination of effecting a complete reform in the habits and institutions of the Lacedæmonians; and by a judicious firmness, tempered with persuasion and kindness, at length succeeded in establishing that celebrated code of laws, which has been censured by some legislators, but which has called forth the unqualified praise and admiration of others.

In the course of his travels he had visited the island of Crete, famed for its austere and rigid laws and maxims. From thence he passed into Asia, by which he had ample opportunity of contrasting their temperance and frugality with the expense and luxury of the soft and voluptuous Asiatics, and to observe the effect of each system on their respective manners and government. He did not hesitate, but was so struck with admiration of the laws and institutions of Crete, that he resolved to adopt them as his model.

Nothing engaged the care and attention of Lycurgus so much as the education of the youth. It was a maxim with him that children belong to the State, and that therefore their education should be directed by the State, and its views and interests only considered therein. He wished, therefore, to have them all educated in public and in common, and not left to the

caprice or ignorance of the parents, who often, through a mistaken tenderness and indulgence, enervate at once both the bodies and minds of their children. At Sparta they were inured to labour and fatigue from their tenderest years, and accustomed to endure heat and cold, hunger and thirst, in order to make their constitutions vigorous and robust, and to enable them to bear the hardships and fatigues of war, for which they were ill designed from their very cradles.

As soon as a boy was born the elders of each tribe visited him, and if they found him well made, strong and vigorous, they ordered him to be brought up, and assigned him a portion of land. If, on the contrary, they found him deformed and weakly, so that they could not expect he would ever have a strong and healthy constitution, they ordered him to be destroyed. At the age of seven they were put into classes, and brought up with the strictest discipline. At this period they were introduced to the public tables, whither they were carried as to a school of wisdom and temperance. At these tables they were sure to hear grave discourses, and to see nothing but what tended to their instruction and improvement. The conversation was often enlivened with ingenious and sprightly raillery, but never intermixed with anything vulgar or disgusting; and, if the jesting seemed to make any person uneasy, it was always discontinued. Here the very children were trained up and accustomed to the strictest secrecy. As soon as a young man came into the dining-room, the oldest person in the company used to point to the door and say, "Nothing spoken here must ever go out there."

The Spartans were accustomed betimes not to be nice or particular in their food. The most exquisite of their eatables was what they called black broth, and the old men preferred it to anything that was set upon the table. Dionysius, the Tyrant of Syracuse, when he was at one of their meals, was not of the same opinion: on the contrary, he could scarcely eat it. "I do not wonder at it," said the cook; "for the seasoning is wanting." "What seasoning?" inquired the tyrant.

“Fatigue, hunger, and thirst,” replied the cook. “These are the ingredients with which we season all our food.”

The youth were brought up in the strictest discipline and submission to their preceptors and elders, and one of the first lessons impressed upon them was respect and reverence to age. They were taught to show respect to the aged on all occasions,—to give them honour in their public assemblies by rising on their entrance; by saluting and giving place to them in the streets; and, above all, by receiving their advice, and even their reproofs, with submission and docility. These were the characteristics by which a Lacedæmonian was known wherever he came. The patience and constancy of the Spartan youth seem almost incredible. They would endure the most severe pains and suffering without complaint; and sometimes, on the occasion of a certain festival in honour of their goddess Diana, they would suffer themselves to be whipped in the presence of their parents and the whole city, until their blood ran down upon the altar, and they sometimes even expired under the strokes without so much as uttering a groan; even their own fathers exhorting them to persevere to the end with constancy and resolution. In order to accustom them to adroitness and vigilance, they were taught to slip as dexterously as they could into the gardens and public halls, to steal away meat and herbs; but this was not accounted theft, and they were only punished when caught in the fact, for their want of dexterity. It is related of a Spartan lad, who had stolen a young fox, and hid it under his robe, that he suffered the animal to gnaw out his very vitals, until he fell dead upon the spot, rather than be discovered.

These horrid details are revolting to our nature, and scarcely fit to be recited in more enlightened and civilized times, were it not that they have been handed down as matter of history, and serve to show the barbarism and savage tendency of the laws and institutions of Lycurgus, which, though well calculated for what they were designed—namely, to make bold and invincible warriors—were strongly tinctured with the savage

character of those rude and barbarous ages. Even the females seemed to lose the very nature and feelings of their sex, and would see their sons bleeding and expiring under the discipline of the lash without betraying the least emotion.

When Lycurgus saw the institutions he had framed confirmed by practice, and the government sufficiently strong and vigorous to support itself, desiring as far as depended on human prudence to render them lasting and unchangeable, and finding himself declining in age and ability, he signified his intention of going to Delphos, to consult the Oracle respecting the code of laws he had instituted. Before he set out he made the citizens take a solemn oath that they would maintain the form of government he had established inviolate until his return.

Being arrived at Delphos, he inquired whether the laws he had made were good, and sufficient to render the Lacedæmonians virtuous and happy. The priestess answered, that nothing was wanting to the laws, and that as long as Sparta observed them she would be the most glorious and happy city in the world.

Lycurgus sent this answer to Sparta, but himself returned no more: according to some historians, he procured his own death by abstaining from all food; but others more probably relate that he merely remained in voluntary exile at Delphos until the time of his decease, which was not long after. In either case, it is evident that his intention was to render the oath of his countrymen perpetual, and that, feeling they could not be absolved from it, he should engage them to a lasting observance of his institutions, which they had sworn to keep inviolably until his return; and, such was the wisdom and prudence of the laws he had instituted, that while Sparta observed them, which was for more than 500 years, she was a most flourishing and powerful state, and had to a certain extent the sovereignty of Greece.

ATHENS.

Cotemporary with Sparta, or nearly so, was her rival sister, as she has been termed, the city and state of Athens: the one as celebrated for the urbanity and suavity of her laws, as the other for their sternness and rigour.

Athens, in common with the other Grecian States, was at first governed by kings; but the Athenians soon became impatient of the yoke of monarchy, and they took occasion of a quarrel about the succession between the two sons of Codrus, their last king, to abolish the regal power, declaring that Jupiter alone was king of Athens. This occurred much about the time that the people of Israel desired to have a king to reign over them. Codrus is believed to have been a cotemporary with Saul.

In the place of king they substituted a governor for life, under the title of Archon; but even this office appeared in the eyes of that independent people as too lively an image of regal power. They therefore reduced it, first to the term of ten years, and subsequently to that of one.

But such a limited power was not sufficient to restrain those turbulent spirits who, grown excessively jealous of their liberty and independence, were apt to be offended at anything that seemed to break in upon their equality, and ready to take umbrage at whatever had the appearance of dominion and superiority. Hence arose continual factions and quarrels, and Athens at length learned, in the course of these long and frequent dissensions, which sometimes threatened her ruin, that true liberty consists in a dependance upon justice and reason. She therefore began to think of establishing a legislature, and pitched upon Draco, a man of acknowledged wisdom and integrity, for the employment. Before the time of Draco, Greece had no written laws, the first of the kind being of his publishing; but they were framed with so much rigour, that they were said to have been traced with "a pen of iron dipped

in blood." The smallest offences, as well as the most heinous crimes, were equally punished with death. The consequence was, that they soon shared the fate which attends all violent measures. Their excessive rigour produced remissness in their execution, and in process of time they fell into disuse, thus paving the way for impunity. When this state of things had continued for a few years, the Athenians, desiring to slacken the curb and restraint of fear, though not entirely to break it, cast their eyes upon Solon, a man whose singular qualities, and especially his great meekness, had made him an object of much interest to the whole city. Him they elected Archon, and constituted supreme arbiter and legislator, with the unanimous consent of all parties: the rich liking him because he was rich, and the poor because he was honest. Solon was himself very unwilling to accept so dangerous a commission.

The state was at that period divided into four different parties, of which the larger number were those who desired a popular government. Some few of the principal inhabitants and citizens were for an oligarchy, and those who lived on the sea-coasts and maritime districts were for a mixed form of government, as blending the advantages of each. In addition to all these were the poor, who were grievously harrassed and oppressed by the rich on account of their debts, which they were not able to discharge, and who earnestly desired an equal distribution of the lands, as had been done at Sparta. Solon was earnestly solicited by some of the citizens to make himself king. This he might easily have done; and even the wisest among them, despairing of bringing about a favourable change consistent with the laws, were not unwilling that the supreme power should be vested in one who was so eminently distinguished for his prudence and justice. But Solon steadily resisted all the solicitations of his friends, and would listen to no other scheme of government than that which was based on a just and equitable liberty. He durst not, however, propose a division of wealth and lands, as Lycurgus had done at Sparta; but he went so far as to put an end to the slavery

and oppression of those poor citizens whose accumulated debts had forced them to sell their persons, and liberty, and reduce themselves to a state of servitude and bondage. An express law was made, which declared all debtors discharged and acquitted of their debts. This ordinance at first gave great dissatisfaction, and occasioned Solon much trouble and concern; but, after a while, it came to be more generally approved, and the same powers as before were continued to Solon, who, by wisely mixing authority and power with wisdom and justice, was soon enabled to bring about other changes. He repealed all the laws made by Draco, excepting those against murder. The reason of his doing this was the excessive rigour of those laws, which inflicted death upon all sorts of offenders alike; so that those who had only stolen a little fruit or a few herbs out of a garden were as severely punished as those who had been guilty of murder or sacrilege. Solon, who was an able and prudent man, was fully sensible of the inconveniences that attend a democracy, or popular form of government; but, having thoroughly studied the character and disposition of the Athenians, he knew it would be in vain to attempt to take the sovereignty out of the hands of the people: he therefore contented himself with limiting their power by the authority of the Areopagus, and the Council of Four Hundred, which he himself instituted, judging that the people would be kept in due bounds by these two powerful bodies, and the state enjoy tranquillity.

The Areopagus was so called from the place where its assemblies were held, which was on a hill near the citadel of Athens, called Areopagus, or the Hill of Mars, on account of a tradition that Mars had once been tried there for the murder of Halirrhothus, the son of Neptune. It had been long established, but of later times had lost much of its authority. This authority Solon both restored and augmented, giving to that tribunal as the supreme court of judicature, a general inspection and superintendence of all affairs and the care of causing the laws to be observed and put in execution. Nothing was regarded

or attended to here but truth, and that no external object might divert the attention of the judges, their tribunal was always held at night, or in the dark, and the orators were restricted to the recital of plain facts, and not allowed any elocution or digression.

So august did this senate become, and its reputation for justice and integrity so great, that the Romans sometimes referred causes which were too intricate for their decision to the determination of this tribunal. Next to the Areopagus was the second council, instituted by Solon, consisting of 400 men,—a hundred out of each tribe,—before whom all causes and affairs were to be brought and maturely examined previously to their being proposed to the general assembly of the people; to whom, however, alone belonged the right of giving a final sentence and decision.

Among many wise laws and regulations that he made, one was that every citizen should be brought up to some trade or manufacture, and the senate of the Areopagus was charged with the care of enquiring into the ways and means that every man made use of to get his livelihood, and of chastising and punishing all those who led an idle life; Solon declaring that a son should not be obliged to support his father in old age or necessity, if that father had not taken care to have him brought up to some trade or occupation.

After Solon had established the laws and engaged the people by public oath religiously to observe them, he thought fit to imitate the example of Lycurgus, and, withdrawing himself from Athens, travelled in different countries for several years. It was in the course of these travels that his visit to Cræsus, king of Lydia, occurred. During his absence the city again became the scene of commotion and trouble, and the old factions were revived; so that at his return he found everything in confusion and discord; but he was now getting old, and unable to stem the course of events. Three enterprising individuals, at the head of three different factions, contended for the supremacy, and, after several contests, Pisistratus succeeded in making

himself master of Athens, which he governed for several years. Solon did not long survive the liberty of his country; he died the year following the usurpation of Pisistratus, respected and lamented by all his fellow-citizens, somewhere about
A.M. 3450. the year of the world 3,450.

Pisistratus continued to govern Athens during the remainder of his life, under the title of Tyrant; but this term originally meant little more than king, or one who maintains absolute power. Pisistratus, so far from answering to the now generally received acceptation of the word, was distinguished for the moderation and justice of his government; so much so that he has even been held up as an example, and set in opposition to other sovereigns. Cicero, in one of his orations, at the distance of 500 years, when haranguing the Romans respecting Cæsar, of whose character and intentions they were then in doubt, thus alluded to him: "We do not yet know whether the destiny of Rome will have us groan under a Phileris or live under a Pisistratus."

He was distinguished for his affection for learning and learned men, and has the repute of being the first who made the Athenians acquainted with the poems of Homer, and of arranging the books, which till then had been confused and un-arranged, into the order in which they now stand.

Pisistratus left two sons, Hippias and Hipparchus, who succeeded their father in the government and reigned jointly. They inherited his taste for literature and the fine arts and invited to Athens men of letters and science, with a view to soften and cultivate the minds of the citizens, and to inspire them with a love of virtue and learning. Their care extended even to instructing the peasants and country-people, and thus laid the foundation for that polish and refinement of character for which Athens and Attica have ever stood so high in renown.

But they did not govern with the same mildness and moderation as their father, which produced much dissatisfaction; and two of the principal citizens, named Harmodius and Aristogiton, having taken umbrage at some of their acts, con-

spired against them, and, waiting the opportunity of a public festival, they made an attack upon them and killed Hipparchus on the spot ; but Hippias found means to escape, and, the conspirators being immediately apprehended and slain, he soon dispelled the storm and restored tranquillity.

Hippias from this period reigned like a true tyrant, putting to death, either through fear or the spirit of revenge, vast numbers of the citizens ; until at length they rose up against him with one accord and drove him from the city. This event occurred in the same year that the Tarquins were driven from Rome.

After many unsuccessful attempts to recover his authority, Hippias retired into Asia, and having ingratiated himself with Artaphernes, who was governor of Sardis, under the king of Persia, he endeavoured to engage him in a war against Athens, representing that the capture of so rich and powerful a city would render him master of all Greece. Artaphernes hereupon sent to the Athenians, desiring them to reinstate Hippias in the government—but was met with a downright and absolute refusal.

This gave rise to ill-feeling amongst all parties, which not long after developed itself at large, and was the original ground, or at least the first occasion and commencement, of the wars between the Persians and Greeks.

HISTORY OF THE PERSIANS AND GRECIANS.

DARIUS.

WE have already seen, previous to the digression respecting early Greece, that after the discovery of the imposture of Smerdis the Magian, and his assassination by the seven Persian nobles, Darius, the son of Hystaspes, was elected king by the rest, and placed on the throne of Persia.

In the course of his reign he made several successive expeditions against India, the Ionians and the Scythians. The first few years of his reign were passed in tranquillity; but in the fifth year after his accession, Babylon became impatient of the Persian yoke, revolted, and gave Darius so much trouble that, after a siege of eighteen months, he seemed as distant as ever from retaking the city; and it only yielded at last through the stratagem of one of the principal noblemen of the Persian court, named Zopyrus, who stood high in favour with his sovereign. Zopyrus, having caused his nose and ears to be cut off, presented himself in this terrible condition, and his body all covered with wounds, before the gates of Babylon. Having made himself known, he was soon admitted, and carried before the governor, to whom he pretended that this cruel treatment had been inflicted upon him by order of Darius, for attempting to dissuade him from continuing any longer the siege of the city; at the same time offering his services to the Babylonians, as if in revenge. They, not suspecting the fraud, or doubting his sincerity on such proofs, admitted him into their confidence, and gave him as many troops as he desired. With these he made a sally upon the besiegers, whom—as had been previously agreed between himself and Darius—he defeated in three successive onsets, killing altogether seven thousand men. By these means he gained the entire confidence of the Babylonians, who, in reward for such tried services, gave him the command of all their forces, and made

him guardian of their walls. The treachery of Zopyrus soon became apparent; for when Darius, according to a preconcerted plan, presented himself before the walls, he opened the gates to the Persians, who thus became once more masters of the city.

Darius, to recompense the services of Zopyrus, and, as far as he was able, to make him amends for the sufferings and mutilation he had undergone, appointed him governor of Babylon, and settled upon him, during his life, the whole revenue of that opulent city.

Magabysus, who commanded the Persian army in Egypt, was son to Zopyrus; and that Zopyrus who went over to the Athenians as a deserter was his grandson.

Darius, to put it out of the power of the Babylonians to rebel against him in future, ordered the hundred brazen gates of the city to be pulled down, and the walls to be demolished, at the same time causing three thousand of the inhabitants who had been principally concerned in the revolt to be impaled alive: thus completing, as it were, the work of destruction that had been begun by Cyrus, and paving the way for that utter ruin and desolation into which Babylon subsequently fell, and which has been related more at large in the history of that prince.

After having quelled the revolt of Babylon, Darius next turned his arms against the Scythians. These were a wild and savage race of people, who inhabited the large tract of land which lies between the Danube and the Tanais. They led a roaming, predatory sort of life, having no settled habitation, but wandering continually, with their cattle and their flocks, from one country to another. They carried their wives and children with them in waggons covered with the skins of beasts, which were their only habitations. They were strangers to all the arts of civilized life; their only riches consisting in their flocks and herds, and their only covering the skins of beasts. They have nevertheless been highly extolled by some historians for their justice and moderation, as well as for their wisdom and the simplicity of their manners. The Scythians considered

they left their children a valuable inheritance when they left them in peace and union with one another; and it is related of one of their kings, or chiefs, named Scylurus, that, finding himself near his end, he sent for all his children, and giving them one after another a bundle of arrows tied fast together, desired them to break them. Each used his endeavours, but was not able to do it. Then untying the bundle, and giving them the arrows one by one, they were easily broken; whereupon he thus addressed them:—"My children, let this image be a lesson to you of the advantage that results from union and concord."

The pretext which Darius made for this war against the Scythians was, to retaliate upon that nation the invasion of Asia upon a certain occasion by their ancestors; but as this had occurred more than a century before, it was plainly nothing more than an excuse. The real cause was a restless and overweening ambition by which that prince was actuated, and a desire to extend his conquests. He made great preparations for the expedition, and set out from Susa at the head of an immense army, and attended by a large fleet. No sooner did the Scythians learn that Darius was marching against them, than they sent their wives and families, together with their flocks and herds, into the most northern and mountainous parts of their country, reserving no more than was necessary for the support of their army; then filling up all the wells and stopping up the springs in those parts through which the Persians would have to pass, they retreated into such places as best suited their interest, making a feint from time to time as though they were going to give battle; but whenever the Persians prepared for an attack they retreated still further up the country.

Darius, weary of these tedious and fatiguing pursuits, sent a herald to their king with this message:—"Prince of the Scythians, why dost thou thus continually fly before me? Why dost thou not stop somewhere, either to give me battle, or, if thou art unable to encounter me, to acknowledge me thy master." The Scythian king, whose name was Indathyrus, sent Darius the following answer:—"If I fly before thee,

prince of the Persians, it is not because I fear thee. What I do now is no more than I do in time of peace. We Scythians have neither cities nor lands to defend. If thou hast a mind to force us to an engagement, come and attack us at the tombs of our fathers, and thou shalt find what manner of men we are." In short, the further Darius marched into the country, to the greater hardships were he and his army exposed. When reduced to the last extremity there came a herald from the Scythian prince, bringing with him a bird, a mouse, a frog, and five arrows. Darius desired to know the meaning of these gifts; but the messenger replied, his orders were only to deliver them, and that it was left to the Persians to find out their meaning. He therefore concluded at first that they intended to surrender themselves; but Gobryas, one of the seven lords who had deposed the Magian impostor, expounded the riddle thus:—"Know," said he to the Persians, "that unless you can fly in the air like birds, or hide yourself in the earth like mice, or live in the water like frogs, you shall in nowise be able to avoid the arrows of the Scythians."

Darius, in fact, found himself obliged to quit his imprudent enterprise, and prepared to return home. This, however, he did not effect without considerable difficulty, as the Scythians interrupted his march, and harassed him in every possible way. At length, however, he repassed the Bosphorus, and reached Sardis, having effected nothing against the Scythians, but lost a great part of his army and exhausted the rest. He staid in Sardis through the winter, to recruit his worn and dispirited troops, and then returned to Susa.

It was about this time that some of the Persian provinces under the dominion of Artaphernes, governor of Sardis, revolted. This Artaphernes was brother to Darius, and had been entrusted by him with the government of Sardis.

The principal instigators of the revolt applied to the Greeks to assist them, and one of their leaders, named Aristagoras, was sent to Sparta to sound Cleomenes, who ruled there at that time under the title of king. Cleomenes, so far from en-

tertaining his proposals, ordered him to depart from Sparta before sunset. Aristagoras nevertheless followed him home, and endeavoured to win him by arguments and presents. It chanced that a little daughter of Cleomenes, named Gorgo, was present—a child about eight or nine years old—whom her father, apprehending nothing from one so young, had not ordered to quit the room. Hearing the proposals made to her father, Gorgo cried out, “Fly, father, fly: this stranger will corrupt you!” Cleomenes laughed, but observed the child’s admonition, and actually retired.

Aristagoras, not being able to prevail at Sparta, went to Athens, where he met with better success. He found the Athenians much incensed against Artaphernes for having patronised and taken part against them with their tyrant, Hippias, whom, as has been already related, they had some time before driven from their city. Glad of the opportunity to retaliate, they readily furnished a considerable supply of troops, and with this reinforcement the revolvers marched against Sardis, which they took and reduced to ashes.

The Athenians, having thus revenged themselves on Artaphernes, returned home, and took no further part in the war.

When Darius was informed of the burning of Sardis, and of the share the Athenians had had in it, he resolved from that time to make war upon Greece; and, that he might never forget the resolution, he commanded one of his officers to repeat every night whilst he was at supper, “Sire, remember the Athenians.” It happened in the burning of Sardis that the temple of Cybele, the goddess of that country, had been consumed with the rest of the city. This accident served afterwards as a pretext to the Persians for burning all the temples they found in Greece.

The revolvers, notwithstanding the desertion of the Athenians, still persisted in their attempt, but were defeated in several encounters, and at length returned to their allegiance.

When Darius found himself sufficiently at liberty, he prepared to put in practice his designs respecting Greece.

Imagining it would be an easy conquest, and soon subjected, he sent on the expedition a young lord, named Mardonius, who had married one of his daughters. This young nobleman was soon defeated, his army routed with great slaughter, and himself severely wounded. Thus convinced of his error, Darius bent his whole thoughts towards the subjugation of Greece, and particularly the taking vengeance on the people of Athens for their enterprise against Sardis.

However, before taking any steps, he sent heralds to require of the different states earth and water in his name,—the form used by the Persians in exacting submission. Most of the Grecian States, terrified at the rumour of the intended expedition, complied. But at Athens and Sparta the heralds were thrown, in one place into a well, and in the other into a deep ditch, and bid “to take their earth and water from thence.”

Darius, more than ever enraged at this contumely, delayed no longer; but immediately despatched a prodigious army, consisting of 500,000 men, under the command of two generals, Artaphernes and Datis, together with a fleet of five or six hundred ships. Their instructions were, to give up Eretria and Athens to be plundered, to burn all the houses and temples therein, and to send the inhabitants of both places prisoners to Darius; for which purpose they were provided with a great many chains and fetters.

The Persians easily made themselves masters of the isles in the *Ægean* sea. They then turned their attention towards Eretria, which, owing to the treachery of some of its inhabitants, they took after a siege of seven days. Eretria was a city of *Eubœa* which had particularly fallen under the displeasure of Darius; and, agreeably to the instructions he had given them, his generals, after reducing it to ashes, put the citizens in chains, and sent them prisoners into Persia.

Contrary to their expectation, Darius treated them kindly, and gave them a village in the country of *Cissia*, about a day's

journey from Susa, for their habitation, where some of their descendants were found 600 years afterwards.

After this success at Eretria, the Persians advanced into Attica. Hippias conducted them to Marathon, a little town by the seaside, about forty miles distant from Athens. On the approach of the Persian army, the Athenians sent to the Spartans and the rest of their allies, who were all equally concerned, for help, and the Spartans had prepared most of their forces to join them; but, owing to a superstitious custom, which did not allow them to march till the full of the moon, they did not arrive till after the first battle; and the rest of their allies were so terrified at the formidable army of the Persians that they refused their succour: so that it devolved upon Athens to stand alone the shock of this mighty armament, and, single and unassisted, to become the bulwark of all Greece. In this extremity, the Athenians had recourse to an expedient which had never been adopted before on any occasion. This was to arm their slaves.

The government of Athens was at this time popular. The most distinguished amongst the citizens, and the one to whom the Athenians chiefly looked up, was Miltiades, a man considerably advanced in years, and one of the best generals of the age.

Next in estimation to Miltiades, though considerably younger, stood Themistocles and Aristides. Themistocles was distinguished for his shining talents, his valour and passion for glory; Aristides, for his prudence, probity, and love of justice, which latter quality was so eminent as to have acquired for him the surname of "The Just."

These three, with some others of less note, were associated together in the command; for the Athenians were too jealous of their liberty to entrust too much in the hands of one man. Having raised all the troops they could muster, which, even including the slaves, now for the first time armed by the commonwealth, did not exceed 10,000 men, they set out to meet the Persians. It was at first proposed they should take the

superintendence in turns ; but Aristides, justly reflecting that a command which changes every day must necessarily be feeble, and often contrary to itself, was of opinion that in this great and pressing danger it would be necessary to vest the whole power in one single individual ; and to induce his colleagues to act conformably, he himself set the first example, and when the day came that it was his turn to take the command, he resigned it to Miltiades, as the more able and experienced general. The other commanders did the same, every other sentiment yielding to the desire for the public good. Thus Miltiades was vested for a time with the supreme command.

They came up with the Persian army near the town of Marathon, whither Hippias had conducted them. Miltiades chose his situation so as to be able to dispose of his little troop to the best advantage ; the rear being covered by a mountain in order to prevent their being surrounded. The Persians were sensible that their adversaries had the vantage ground, yet relying on their superior numbers, made no doubt but they should soon cut them to pieces. The battle was very fierce and obstinate ; but at length the handful of Athenians, after prodigious exertions of valour, obliged the vast army of the Persians to give way. Hippias was killed, and above 6000 of the Persians slain. The rest took to flight, and were pursued by the Athenians even to their ships, to many of which they set fire. Immediately after the battle, a private soldier, still reeking with the blood of the enemy, quitted the army, and ran with all speed to Athens, a distance of nearly forty miles, to carry to his fellow-citizens the news of the victory. When he arrived at the magistrate's house, he shouted out " Rejoice, rejoice, the victory is ours," and instantly fell down and expired.

The Athenians lost only 200 men. The slain had all honours paid to them : monuments were raised to them in the place where the battle was fought, and the tomb of Miltiades was afterwards erected on the same spot. The Persians had thought themselves so secure of victory, that they had

brought marble with them to erect a trophy. The Athenians made use of this very marble for a similar purpose for themselves. They caused a statue to be made of it by the celebrated sculptor Phidias, in honour of the goddess Nemesis, who had a temple near at hand.

Notwithstanding their signal defeat, the Persians did not give up all hope. They caused their fleet to sail round and double the Cape of Surinam, with a view of surprising Athens before the Athenian forces should return to defend the city. But the latter, anticipating their design, took the precaution of marching homewards immediately, and that with so much expedition that they arrived the same day. By this means the design of their enemies was frustrated.

Aristides remained at Marathon with a detachment, to take care of the spoil and prisoners, and on this occasion he acted in accordance with the high character entertained of him for justice and probity; for, though gold and silver were scattered about in abundance in the enemy's camp, and though all the tents as well as galleys they had taken were full of rich clothes, and costly furniture, and treasures of every kind, of great value, he would neither touch them himself nor suffer others to do so.

The Lacedæmonians, who had begun their march at the full of the moon, with a powerful reinforcement, travelled with great expedition, and arrived in Attica after a three days' march; but the battle had been fought the day before. They proceeded, notwithstanding, to Marathon, where they found the fields covered with dead bodies and spoils. After congratulating the Athenians on their success, they returned to their own country.

It is impossible to describe the joy of the Athenians themselves on this their victory. The valour and conduct of Miltiades was extolled by every one. A picture of the battle of Marathon was drawn by one of their most celebrated artists, in which his figure was represented at full length, commanding the forces. This picture was preserved for a long series of years.

Themistocles, whose predominant passion was the love of glory, was so deeply affected by the renown which Miltiades had acquired, that it deprived him of all enjoyment. He passed whole nights without sleep, grew thoughtful and melancholy ; and, when his friends remarked the change to him, he said, "The trophies of Miltiades would not let him sleep."

The admiration and even gratitude of the Athenians towards Miltiades did not, however, last long. Fickleness and inconstancy were among the principal characteristics of that ingenious but versatile people, and all their great and most celebrated men were the victims of it in turn. Soon after the battle of Marathon, Miltiades headed an expedition against the Island of Pharos, and laid siege to the principal city. In the course of the siege he received a dangerous wound ; and this, added to a rumour which was propagated, either by accident or design, through his troops, that the Persian fleet was bearing down upon him, so dispirited him, that he abandoned his design, and returned to Athens.

On his arrival, he was accused by a citizen named Xantippus with having raised the siege through treachery, in consequence of a large sum of money given him by the king of Persia. Little probability as there was for this accusation, it nevertheless weighed against the merit and innocence of Miltiades, and he was actually condemned to lose his life. The magistrates, however, much to their credit, opposed so unjust a sentence ; but all the favour they could procure for this preserver of his country, was to have it changed into a penalty of fifty talents. Not being rich enough to pay this sum—which, of itself, one might have thought would have been a refutation of the calumny—he was put into prison, where he soon after died of his wound, augmented by grief and chagrin at the treatment he thus received at the hands of his ungrateful countrymen. Cimon, his son, then very young, purchased the body of his father by paying the fine, which he raised with much difficulty amongst his friends and relations.

Some historians attempt to set up a sort of apology for this

unjust and cruel conduct, by pretending that the Athenians, just delivered from the yoke of Pisistratus, were apprehensive that the merit and high reputation of Miltiades might induce him to aspire to the supreme power. But the true cause was to be found in that fickle and versatile disposition already referred to. Even the upright and blameless Aristides did not escape its effects. His inviolable attachment to justice obliged him on many occasions to oppose Themistocles, who did not pique himself on his delicacy in those respects, and who spared no intrigue or cabal to engage the suffrages of the people for removing a rival who always opposed his ambitious designs.

The impetuous eloquence of Themistocles at length prevailed, and bore down the justice of Aristides. The Athenians, among other laws or measures, had a kind of trial called "The Ostracism," so termed from the mode by which the citizens gave their suffrages, each person writing the name of the individual against whom they wished to vote on a shell. Aristides was, through the intrigues of his rival, subjected to this, and condemned to banishment from the State. It so chanced that, whilst the suffrages were in process, a peasant, who did not know him personally, accosted him in the street, and requested him to write the name of "Aristides" on his shell. "Why, has he done you any wrong?" enquired he. "No," replied the man; "but I am quite tired of hearing him called The Just." Aristides, without saying another word, calmly took the shell, wrote his own name, and returned it.

He set out on his banishment imploring the gods that no calamity might befall his country to make it regret him. When Darius heard of the defeat of his army at Marathon he was violently enraged, and, so far from being discouraged, or diverted by it from carrying on the war against Greece, it seemed to incite him to prosecute it with greater rigour. He resolved to march thither in person with all his forces, and dispatched orders to his subjects in the different provinces of his empire to arm and prepare themselves for the expedition. He spent three years in making preparations for the war; and,

as it was a custom with the Persian kings before setting out on a long and hazardous expedition to name their successor, Darius thought it best to observe this rule, and the more so, as he was himself advanced in years, and there was a difference between two of his sons upon the point of succession, which might lead to a civil war after his death, if left to be determined then.

Darius had had two wives. The first was the daughter of Gobryas, one of the seven Persian noblemen who conspired against Smerdis, the Magian ; by her he had three sons, all born before he came to the throne. After his accession he married Atassa, the daughter of Cyrus, who is also called Mandane, by whom he had four sons. The dispute lay between the eldest son of each family. Artabarzanes, or Artemines, claimed the succession as being the eldest son of Darius ; whereas Xerxes argued that, being the eldest son of Atassa, the daughter of Cyrus, and born after his father's accession to the throne, the right of succession belonged to him. From whatever cause, Darius seemed to be of the same opinion ; for he named Xerxes as his successor.

He did not long survive this act ; and his death, which occurred soon after, prevented his putting in force his project against Greece.

Darius reigned thirty-six years. His favourite residence was Sushan, or Susa, which city he greatly enlarged and improved, and whose palace was considered at that period one of the most magnificent royal residences in the world. His reign may be considered, on the whole, a prosperous and happy one ; and might have been completely so, had not an overweening ambition led him into some fruitless expeditions, particularly those he undertook against the Scythians and Greece.

HISTORY OF XERXES.

Artabarzanes, the eldest son of Darius, was absent from home when his father died, and Xerxes immediately assumed the sovereignty; but on his brother's return he laid aside the diadem and the tiara, went out to meet him, and shewed him every mark of respect. The two brothers agreed to make their uncle Artabanus the arbitrator between them, and finally to acquiesce in his decision. All the time it was pending they maintained towards each other the most fraternal friendship, keeping up a continual interchange of kindness and good offices, and when at length Artabanus gave judgment in favour of Xerxes, Artabarzanes instantly prostrated himself before him, placing him on the throne with his own hand, and continued through the remainder of his life firmly attached to his interests, which he prosecuted with so much fervour and zeal that he lost his life in his service at the battle of Salamis.

There is not, perhaps, in all history, a more beautiful example of brotherly love and affection, of moderation, temperance, and greatness of soul, truly royal and superior to all human dignities, than was exemplified by these two princes in the disposal of what at that time was the greatest empire in the universe.

When Xerxes was firmly seated on the throne, and had settled and arranged his affairs, he resolved on continuing the war against Greece which his father had begun. But, previous to engaging in it, he thought proper to assemble his council, and take the opinions of the wisest and most illustrious persons of his court. He laid before them his design, alleging, amongst other reasons, that this war having been resolved upon by Darius his father, he was only following and executing his intentions.

Artabanus, the king's uncle—a prince venerable on account of his age and prudence, and whose decision had placed Xerxes

on the throne in preference to his elder brother—strongly advised against the step, setting forth the valour and firmness of the Grecian states, and the almost impossibility of subduing them when they should be united together, as no doubt would be the case, against what they would consider their common enemy.

This sage advice, which was enforced by many weighty and solid arguments, was far from being agreeable to Xerxes, who listened more to the reasoning of Mardonius—the same who had been so unsuccessful in his expedition against the Greeks in the reign of Darius; but who, neither grown wiser nor less ambitious, affected to represent the conquest of Greece as an easy achievement, at the same time flattering Xerxes in the most abject manner, extolling him above all the kings that had ever gone before him, and affirming that none of the Grecian nations would venture to withstand him when he should march against them with all the forces of Asia. Most of the other members of the council, finding how acceptable this language of Mardonius was to the king, and several of them inclining also to the same course of procedure, did not offer to contradict it, and the war was accordingly decided upon.

Xerxes spent four years in making preparations for this extraordinary expedition, in addition to what had already been done by his father. He not only raised immense armies from his own extensive provinces and dominions; but, that he might omit nothing likely to contribute to the success of the undertaking, entered into a confederacy with the Carthaginians, at that time the most powerful people of the West, agreeing with them that whilst he with his forces were attacking the States of Greece, they should fall upon the Grecian colonies settled in Sicily and Italy, to hinder them from coming to their aid. The Carthaginians readily came into the alliance, and raised as many troops as they could in Africa, of which they made Amilcar general, who, besides these, with the money which Xerxes sent him, engaged a great number of soldiers out of Spain, Gaul, and Italy. Amilcar collected an army amount-

ing to 300,000 men, together with a proportionate number of ships.

Xerxes is considered by historians and commentators to be the fourth king spoken of by Daniel the prophet, who by his riches and strength did thus stir up all the nations of the then known world against Grecia, or Greece.—“ Behold there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all; and by his strength and through his riches he shall stir up all against the realm of Grecia.”—Daniel xi. 2.

There were three kings between Cyrus and Xerxes—namely, Cambyses, Smerdis, the Magian, and his father Darius. The riches of Xerxes far exceeded all the rest; indeed they were so great that it was said by one of the ancient historians, that, should rivers be dried up by his numerous armies, yet would his wealth remain unexhausted.

Everything being in readiness, Xerxes, in the fifth year of his reign, and the tenth after the battle of Marathon, set out from Susa at the head of his immense forces, and marched towards Sardis, the place of rendezvous for the whole land army; whilst the fleet advanced along the coasts of Asia Minor to the Hellespont.

He spent the winter in Sardis with his troops, from whence he sent heralds into Greece to exact submission according to the Persian form, by requiring earth and water in his name. As the spring advanced he left Sardis, and directed his course towards the Hellespont.

On the arrival of the Persian army on the shores of the Hellespont, it met the fleet which had been sent thither by sea. Xerxes, being desirous on this occasion of surveying his united forces thus congregated together, caused a throne to be erected on an eminence, so as to command an extensive view by sea and land. He then ordered them to be drawn out in such a manner that he could see the whole at one view.

When he first beheld the sea crowded with vessels, and the land covered with his troops, he felt a secret pride and joy, in

thus surveying with his own eyes the vast extent of his power, considering himself the most happy of mortals. But his ardour was damped on the reflection presenting itself, that in the course of a hundred years there would not be a living soul remaining out of that immense multitude, and he could not forbear weeping at the uncertainty and instability of all human things. This burst of feeling in Xerxes has been greatly praised and admired by historians and moralists, almost from the period of its occurrence, as a mark of greatness of soul superior to the vanity of human things ; but, had he reflected justly, he would have seen how incongruous were his tears, and that, whilst he was thus deploring the shortness and uncertainty of human life, he was himself in the very act of contributing towards them, and of bringing calamity upon millions of people by his cruel ambition in undertaking this unjust and unnecessary war. Indeed, he was far from supporting the character of wisdom and moderation with which he began life. He appears to have had good natural abilities and disposition ; but they were soon spoiled and corrupted, as is too frequently the case, by the possession of absolute power and dominion. Of this he gave proofs very shortly after this event ; for, having caused a bridge of boats to be built at a vast expense upon the sea, for transporting his forces across the Hellespont—or, as it is now called, the Straits of the Dardanelles—the space which separates the two continents of Asia and Europe, and a violent storm rising on a sudden having destroyed this bridge, Xerxes, on hearing of it, flew into a most violent passion, and, commanding two pairs of chains to be thrown into the sea, as though he meant to shackle and confine it, ordered his men to give it 300 strokes of a whip, at the same time addressing it thus : “Thou troublesome and vexatious element, thus doth thy master chastise thee for having affronted him without reason. Know that Xerxes will easily find means to pass over thy waters, in spite of all thy billows and resistance.” Had his extravagance and folly stopped here, it might have been as much the subject of mirth as of pity ;

but, not content with this, he ordered the heads of all those persons to be struck off who had had the management of the undertaking. He then set about remedying this misfortune in a somewhat more rational manner. He appointed workmen more able and expert than the former ones to build another bridge across the Straits, and then caused his army to pass over. At break of day, previous to beginning their march, Xerxes poured libations into the sea, and, turning his face towards the sun, the principal object of the Persian worship, implored its assistance in the enterprise he had undertaken. When he had finished he threw the vessel he had used in his libations, together with a golden cup and scimitar, into the sea. The army was a full week in passing over; those who had the conducting of the march lashing the poor soldiers to make them quicken their speed.

When Xerxes had crossed the Hellespont, he directed his march through the Chersonesus into Thrace, and on the way he was joined by those other nations, his allies, who had either submitted to or leagued themselves with him. He ordered the fleet to follow along the sea-shore, and continued his march without interruption till he arrived at the Pass of Thermopylæ; all the nations and states through which he passed submitting to him without the least opposition, through dread of his immense army, which, by the time he arrived at Thermopylæ, amounted altogether, including sea and land forces, to more than 2,000,000 men.

The different States of Greece had not been idle while these alarming preparations had been going on against them, particularly Lacedæmon and Athens. They sent deputies into the different cities of Greece, soliciting their aid against the common enemy; but most of them were so terrified at the prodigious force approaching against them, and which threatened to swallow them up, that they not only refused to lend any assistance, but even submitted to the heralds of Xerxes on their first appearance amongst them, when they came to demand earth and water in the king's name.

In this extremity the Athenians cast their eyes once more upon Aristides, whose prudence and conduct had been in a great measure the means of saving them on a somewhat similar occasion, and whom they had so unjustly and ungratefully exiled. Yet, not liking so far to humble themselves and acknowledge their error as to send expressly for him, they passed a decree to recall home all those of their citizens who were in banishment. Aristides, though he could not but understand that this decree applied chiefly to himself, yet, so far from harbouring any resentment against his ungrateful country, with true greatness of soul returned immediately, determined to assist it till his latest breath. He even forgot, or passed over, the indignity he had received from Themistocles; and these two able statesmen, laying aside their mutual animosity, united with the greatest cordiality to support the sinking State.

The Athenians, previous to the battle of Marathon, were without a naval force; but Themistocles, who clearly foresaw that they would never be able effectually to resist the Persians unless they could combat them on the sea, had since that period been gradually forming and preparing a considerable navy. This they united to the navy of the Spartans, and the command of the united fleets was given to Eurybiades, a Lacedæmonian of distinguished naval talent.

The two cities then proceeded to deliberate on the most suitable place to meet the enemy, in order to dispute their entrance into Greece; and, after a long consultation, it was agreed to wait for them at the Straits of Thermopylæ, a narrow pass of Mount Eata, between Thessaly and Phocis. This was the only way through which the Persian army could enter Achaia, and thence march to besiege Athens, and, being only twenty-five feet broad, might be defended by a very small number of men. This, then, they deemed the fittest place to await their approach. All the force that Greece possessed to oppose the mighty host of the Persians amounted to little more than 11,000 men, and of these only 4,000 were employed to defend the Pass of Thermopylæ. This little band was com-

manded by Leonidas, at that time one of the kings of Sparta, and were all determined either to conquer or die.

Xerxes was exceedingly surprised, on his arrival at Thermopylæ, to find the Greeks prepared to resist him ; for he had flattered himself that on the first news of his approach they would betake themselves to flight, and he would not listen to what some of his most sage advisers told him from the beginning of his project—that at the first pass he came to he would find his whole army stopped by a handful of men. He waited four days, in order, as he said, to give them time to retire, and during that interval he endeavoured to gain over Leonidas, by making him magnificent proposals ; but Leonidas rejected them with disdain. When he found bribery would not succeed, he wrote to him desiring him to deliver up his arms. Leonidas merely returned the laconic answer, — “ Come and take them.”

Xerxes, finding the Greeks unlikely to yield to remonstrance, sent a considerable detachment against them, chiefly Medians, with orders “ to take them all alive ;” but they were soon routed and put to flight. He next despatched a band consisting of 10,000 men, all Persians, who were the best troops in the whole army, and were held in such estimation that they were designated “ The Immortal Band.” But these met with no better success. Xerxes, extremely perplexed, and unable to force his way through troops determined to conquer or die, was at a loss what course to adopt, when a peasant of the country came to him, and offered, for a handsome reward, to shew him a secret path over the eminence. He immediately sent a detachment thither, which, marching all night, arrived at break of day, and possessed themselves of the advantageous post. The Greeks were soon apprised of their misfortune, and Leonidas, seeing that it was impossible to repulse the enemy, compelled the rest of the allies to retire, whilst he himself, with his Spartan followers, to the amount of 300, all resolving to die with their leader, awaited the approach of the enemy. Before setting out on this expedition, Leonidas had sent, as was usual on such

occasions, to consult the Delphic oracle, and received for reply that either Lacedæmon or her king must perish. He did not hesitate, but resolved to sacrifice himself for his country.

The Spartans lost all hopes of conquering or escaping; but looked upon Thermopylæ as their grave. Before advancing to the battle, their king exhorted them to take some refreshment; then telling them, in consonance with his heathenish notions, that "they should sup with Pluto," they set up a shout of joy, and rushed to the onset. The shock was exceedingly violent and bloody. Leonidas himself was one of the first that fell. The Lacedæmonians made incredible exertions to defend his dead body; but, overpowered by numbers, they all fell, except one man, who escaped to Sparta; where, however, he was treated as a coward and a traitor to his country, and nobody would associate with him.

Xerxes was so exasperated against Leonidas for the noble stand he had made against him, that, to gratify a mean revenge, he caused his dead body to be hung on a gallows and treated with indignities, which tended to his own dishonour rather than that of his enemy.

This act of Leonidas and his 300 Spartans has been treated by some writers, both of his own times and since, as the effect of desperation and rashness, in which he sacrificed the lives of himself and his followers with little or inadequate result. But he doubtless acted with foresight and prudence: he well knew that Xerxes was marching at the head of all the forces of the East in order to overwhelm and crush their little country, and he considered it necessary to point out to Greece the only means by which she could preserve herself from slavery; namely, by making a decisive and powerful resistance. And the event appears to have shown the accuracy of his sentiments; for this striking example at once astonished and confounded the Persians, and inspired the Greeks with spirit and vigour.

A magnificent monument was erected at Thermopylæ to the

memory of those who fell on this occasion, with the following epitaph, composed by the poet Simonides :—

“ Go, passenger, and tell at Lacedæmon
That we died here in obedience to her laws.”

On the same day on which the battle of Thermopylæ was fought, there was an engagement between the fleets of Persia and Greece, in which the latter, though very inferior in point of numbers, handled their adversaries very roughly, and darkness alone parted the combatants. During the night a violent storm arose, which greatly damaged the Persian fleet; the battle was nevertheless renewed on the two following days, with pretty equal success, and terminated without decisive advantage to either party.

Xerxes meanwhile advanced rapidly towards Athens, burning and plundering all the cities on his way. The Athenians were in the utmost consternation, seeing themselves ready to fall into the hands of the Persians, and likely to bear the whole weight and fury of their vengeance. In their extremity they sent to consult the Oracle of Delphos, and received for answer, “ That there was no way of saving the city but by walls of wood.” The people were at a loss to understand this ambiguous expression, when Themistocles solved it by representing that by “ wooden walls” must be meant ships, and that their only means of preservation would be to leave the city empty, and embark all the inhabitants on board the fleets. Themistocles

A.M. 3524. had occasion for all his eloquence and address to persuade them to this measure. He represented to them that Athens did not consist either of its walls or its houses, but of its citizens, and that to preserve these was to preserve the city. The Athenians,—incited partly by his exhortations, added to the urgency of the danger, and partly by the example of Cimon, one of their young nobles, who, followed by his family and friends, went cheerfully on board, after sending their wives and children to Trœzene, a city situated at some distance by the seaside—embarked amid tears and lamentations, and passed over to Salamis, excepting a very few of the inhabitants, who

being resolved not to desert the city, shut themselves up in the citadel, and there awaited the arrival of Xerxes.

Plutarch describes, in a very moving manner, the melancholy spectacle of the citizens thus deserting their city. Even the domestic animals took part in the general mourning, howling and crying after their masters who were going on shipboard; and one dog, belonging to Xanthippus, the father of Pericles, unable to endure being abandoned by his master, jumped into the sea after him, and continued swimming as near to the vessel as he could, until he landed, quite spent, at Salamis, and died as soon as he got on shore. Plutarch says that in his time they used to show the spot where this faithful animal was buried, and which was called “ The Dog’s Tomb.”

Whilst Xerxes was on his march towards Athens, some deserters from Arcadia joined his army. He desired they might be questioned as to what the Grecians were doing, and was very much surprised when told they were engaged in celebrating the games and combats at Olympia, and still more so when he heard that the only reward the victors received in those engagements was a crown of olives. “ What men must they be,” cried one of the Persian nobles in astonishment, “ who are affected only with honour, and not with interest or money !”

On the arrival of the Persians at Athens they found it deserted by all its inhabitants, excepting the few who had retired into the citadel. These would hearken to no terms of accommodation; they defended themselves with incredible bravery, and were killed to a man. Having stormed the citadel, and reduced the city to ashes, Xerxes despatched a courier to his uncle Artabanus, at Susa, informing him of his success, and sending a number of pictures, statues, and other spoils. He then bent his way towards the Straits of Salamis, where the self-exiled inhabitants of Athens lay secure on board their fleet, or within their walls of wood.

Very soon after his arrival Xerxes had a naval engagement with the whole Grecian fleet. This battle was the most

obstinate and bloody of the whole war, and ended in the total discomfiture of the Persians. After it was over, some of the Grecian leaders consulted as to whether it would not be advisable to destroy the bridge over which the Persians had crossed the Hellespont, to prevent their returning; but Aristides argued against such a project, representing how dangerous it would be to reduce such a powerful enemy to despair, of whom it should rather be their policy to rid themselves as soon as possible; and Themistocles so fully coincided in this opinion, that, in order to hasten their departure, he contrived to have it secretly insinuated that the Grecians were about to break down the bridge. Xerxes, frightened at this news, made the best use he could of his time, and set out by night, leaving Mardonius with an army of 300,000 men to reduce Greece if he were able. So impatient was he to make his escape, that he travelled on before his army with a small retinue, in order to reach the bridge with the greater expedition; but, on his arrival at the Hellespont, he found the bridge had been broken down by the violence of the waves, in a tempest that had occurred a short time before. He therefore crossed the straits in a small boat, with a very few followers.

Such was the issue and termination of Xerxes' celebrated expedition against Greece, displaying to the world the humiliating spectacle of a prince, whose fleets and armies a few months before covered a large extent of land and sea, now stealing away in a little boat, and almost without servant or attendant.

Themistocles—to whose genius and exertions all Greece in a measure, and Athens in particular, owed her preservation—now felt his ambition gratified to the full. Every one was eager to render him those rewards and that tribute which were due to his valour and wisdom; and so general was the sense of his merit amongst his brother commanders, that when, as was the practice amongst the Greeks after any signal danger or engagement, the different officers inscribed on a billet the name of him whom they considered to have done the most service to the commonwealth, each one—after having, with a perhaps

somewhat excusable vanity, put his own name in the first place—invariably placed Themistocles in the second. Besides the honours adjudged to him by his own citizens, the Lacedæmonians conducted him in a sort of triumph to Sparta, where they adjudged him the crown of olive, the highest mark of respect which that rigid republic ever bestowed. But nothing seemed to give him such sensible satisfaction as the attentions he received at the first Olympic games which were celebrated after the battle of Salamis, where all the people of Greece had met together. As soon as he appeared, the whole assembly rose up to do him honour. Neither the games nor the combats were regarded. Themistocles was the only spectacle. All eyes were fixed upon him, and every one was eager to show him, and to point him out to strangers and those who did not know him. He afterwards told some of his friends that he looked upon that day as the happiest of his life—that he had never tasted any enjoyment so sensible and so transporting before. And whereas he had once complained that the trophies of Miltiades would not let him sleep, he now acknowledged that this reward, the genuine fruit of his exertions, exceeded all his desires.

After the departure of Xerxes, Mardonius, whom he had left behind with an army of 300,000 men to reduce Greece if he were able, endeavoured to effect it by stratagem; which, if Xerxes at the head of the united forces of the East had been unable to accomplish, it was scarcely likely he could do in his absence, and with only a part of his forces. He therefore, by private negotiations, and secret offers and promises to the different States, endeavoured to sow dissension amongst them, and separate them from the general interest. But his proposals were rejected with disdain, and the united Grecian army gave him battle near Plataea, a small city of Greece, till then but little known, but which has since been celebrated in consequence: the battle, which was long and obstinate, being called the battle of Plataea. The Persians were completely routed, and the army cut to pieces or destroyed, excepting

about 40,000 men who made their escape into Asia. Mardonius himself was killed in the battle.

This Mardonius was brother-in-law to Xerxes, having married one of his sisters. It was he who—notwithstanding an unsuccessful expedition he had himself made against the Greeks in the reign of Darius—had urged and advised Xerxes to undertake this disastrous war, in opposition to the more sage and prudent counsels of Artabanus, the king's uncle.

Herodotus, the celebrated historian, who is indeed considered the father of history, is thought to have been present at the battle of Platæa, at least in the camp. He was then about nine years of age.

Much about the same time, and, according to some historians, the same day on which the battle of Platæa was fought, there was an engagement between the two hostile fleets near Mycale, in which the Persians were as signally defeated at sea as their countrymen had been on land, and were glad to make their escape, with the tattered remains of their navy, to the nearest port in Asia.

When Xerxes heard of these two overthrows, he was so terrified that, not thinking himself safe at Sardis, whither he had retired after his flight, to await the issue, he hurried with the greatest precipitation into Persia, in order to get as far as he possibly could out of the reach of his enemies.

The disastrous issue of the expedition made such an impression on the minds of the Persians, that they laid aside all thoughts of attacking Greece. So that during the seven or eight succeeding reigns there was no prince who dared entertain such a design, or any flatterer in his court hardy enough to propose it to him.

THE REBUILDING OF ATHENS, AND JEALOUSY OF SPARTA.

The war with the Persians being thus happily terminated, the Athenians returned to their own country, recalled their wives and children, and began to rebuild their city, which they adorned with magnificent buildings, and surrounded with strong walls and fortifications. The Lacedæmonians beheld with great jealousy the rising power and splendour of Athens, and began to apprehend that, now she was possessed of a navy, if she went on increasing her strength by land also, she would not only raise herself above Sparta, but in time assume the sovereignty of Greece. They therefore sent deputies to remonstrate with the Athenians against building walls, alleging that it was dangerous to have a fortified city out of the Peloponnesus, as, in the event of a second invasion from the Persians, it might serve them as a stronghold, from whence they might infest the neighbouring country. The Athenians easily saw through these specious pretexts; but as it was in the power of the Spartans to impede their work, they amused them with various promises till the whole was complete, to the forwarding of which every citizen contributed with the greatest alacrity.

Themistocles, who had nothing so much at heart as the aggrandizement of the commonwealth of Athens, and who, provided he could obtain his end, was sometimes not very scrupulous in the choice of means, conceived the design of burning the fleet belonging to the rest of the allies, then lying in a neighbouring port, and thus to render Athens mistress of all Greece. But not daring to put it in execution entirely of his own accord, he declared in a full assembly of the people that he had a design to propose; but, as it required great secrecy and management, desired they would appoint some person with whom he might confer. The whole assembly immediately named Aristides, so

great was the confidence they had in his probity and prudence. Themistocles having taken him aside, communicated to him the project; upon which, Aristides returned to the assembly and told them, "That indeed nothing could be more advantageous to the commonwealth than this proposal of Themistocles; but at the same time nothing could be more unjust or dishonourable." They unanimously cried out that Themistocles should lay aside all thoughts of his project.

This was a striking illustration of the character of Aristides, and showed that the title of "The Just" was not bestowed upon him, even in his lifetime, without foundation; neither did it reflect less credit on the Athenian people themselves, that they should thus, without hesitation, and without even desiring to know what it was, unanimously and with one accord reject a proposal which they were told would be highly advantageous to their state, for no other reason than that it was contrary to justice. On the other hand, it equally portrays the baseness of Themistocles, who could thus conceive a design so black and perfidious as that of burning the fleet of their allies at a time of entire peace, solely to aggrandize their own power. Indeed, he subsequently behaved himself with so much pride and insolence, that the Athenians, exasperated at his conduct, banished him by the ostracism.

While he was in exile he was suspected, and not without reason, of entering into a conspiracy with Pausanias, a Spartan general, to deliver up his country to the Persians. Dreading the resentment of his countrymen, who endeavoured to get possession of his person, he fled to Admetus, king of the Molossians. But not considering himself safe there, fearing Admetus might deliver him up to their resentment, he retired into Persia, and threw himself on the clemency of Xerxes, offering him his services, on condition of his sparing his life. Xerxes received him very graciously, and was so delighted at having him in his power, that he is said to have cried out three times that night in his sleep, "I have got Themistocles the Athenian."

He not only laid aside all feeling of anger and animosity against him, but admitted him to his confidence and loaded him with favours. He never returned to his native country, but determined to reside in Persia, where he lived in great splendour, being such a favourite, not only with the monarch, but also at court, that it was common under the succeeding reigns, when the kings of Persia were desirous of gaining over a Greek to their interest, to promise that he should be in greater favour with them than Themistocles had been.

But, after the lapse of some years, he was appointed by the king to command an expedition against some Grecians who had committed ravages on the frontiers of Asia. Being unwilling to take up arms against his countrymen, yet dreading the king's resentment if he refused, he is reported to have put an end to his existence by means of poison, in order to rid himself of his perplexities; though some accounts state that his death was brought on by anxiety and harass of mind. Whichever it were, the inhabitants of Magnesia, in which city he died, and where he had resided some years previous to his death, erected a handsome monument to his memory.

The event of his flight and residence in Persia is also by some historians placed, not under the reign of Xerxes, but under that of his son and successor Artaxerxes; though the great joy evinced by the Persian monarch on having Themistocles at his court leaves little doubt but that it was Xerxes himself to whom he applied. The probability is that his arrival in Persia might occur during the lifetime of Xerxes; but that, as several years elapsed, the subsequent events and his death took place under his successor.

After the banishment of Themistocles, the administration of affairs of Athens was principally consigned to Aristides, which he continued through the remainder of his life and conducted to general satisfaction. The exact time of his death is not known, but he deservedly retained to the last the esteem and veneration of his fellow-citizens, as well as the surname of "The Just;" for, though possessing the uncontrolled management of

the public revenue, he died so poor that he did not leave sufficient to pay for his funeral, which was defrayed at the public charge. His children were likewise settled in life at the public expense.

ARTAXERXES.

As for Xerxes, after the ill success of his expedition into Greece, renouncing all thoughts of war or conquests, he abandoned himself to luxury and ease, studious only of pleasure and dissipation. His dissolute conduct at length drew upon him the contempt of his subjects, and encouraged Artabanus, one of his chief favourites and captain of his guards, to form a conspiracy against his life. To this, however, he was chiefly instigated from having been commanded by Xerxes to murder Darius, his eldest son. As the order was given at a banquet, when the company were heated with wine, Artabanus had hoped Xerxes might forget it, and was in no haste to obey; but the king expressing his displeasure the next day, Artabanus, in dread of his resentment, engaged the great chamberlain in a conspiracy against him. Together they entered the chamber where the king lay and despatched him in his sleep. He then went to Artaxerxes, the third son of Xerxes, and informed him of the murder, charging his eldest brother Darius with the crime, as if from impatience to ascend the throne, at the same time desiring him to be upon his guard, as, in order to secure the crown to himself, he intended to murder him also. Artaxerxes, who was but a youth, was so shocked and alarmed at this account, that he went immediately to his brother's apartment, and, with the assistance of Artabanus and his guards, murdered him. Hystaspes, the second son of Xerxes, was absent in a distant province, of which he was governor, and Artabanus seated Artaxerxes on the throne. His design, however, was merely to make him a tool, intending, so soon as his faction

was sufficiently powerful, to displace him, and assume the sovereign power himself. But Artaxerxes, who was an enterprising and spirited youth, coming to the knowledge of his designs, had him privately made away with before he had time to put them into execution. By his death he became established in the kingdom ; for though his brother Hystaspes made one or two attempts to gain possession of the throne, they were unsuccessful, being but feebly supported.

Artaxerxes reigned forty-nine years. He was considered one of the handsomest and most graceful men of his age, and remarkable for his goodness and generosity. He was surnamed by the Greek writers Longimanus, because, according to some accounts, his hands were so long that when he stood upright they reached his knees ; though others say that his right hand merely was longer than his left. Whichever it were, this trifling defect does not appear to have detracted from the general gracefulness of his person.

Artaxerxes Longimanus is generally considered to have been the Ahasuerus of Scripture ; though there is a diversity of opinion as to who Ahasuerus really was. Some suppose him to have been this monarch ; some Cambyzes, the son of Cyrus ; and others again Darius the Mede. It was from Artaxerxes that Ezra and Nehemiah obtained the notable edict for completing the rebuilding of Jerusalem and restoring its walls. Many of the Jews had been permitted to return to their native country under his predecessors, and the temple in part was rebuilt ; but the enemies of the Jews, by their machinations and intrigues, had contrived to frustrate and prevent the completion of the work, as is related at large in the books of Ezra and Nehemiah. Ezra, or Esdras, and Nehemiah, both pious and learned Jews, were amongst the captives at the Persian court, and in great favour with the monarch. But the splendour in which they lived in this the land of their captivity did not render them unmindful or forgetful of their native country, their ancestors, or their religion.

In the seventh year of the reign of Artaxerxes, Ezra obtained

a decree from the king for proceeding with the building of the city and temple of Jerusalem. He also gave a commission to his officers and servants to furnish Ezra and the Israelites, his companions, with all that was necessary for the purpose. With these, together with the gifts and offerings of the king and his courtiers, Ezra set out for Jerusalem. On his arrival there he gave all into the hands of the priests, that they might proceed with the work, and the service of the temple be restored. But the machinations of their enemies continued to obstruct the furtherance of the work for several years, until at length Nehemiah obtained a final decree.

Nehemiah was one of the cup-bearers to King Artaxerxes, an office which gave the person who held it the privilege of being often near the person of the king, and opportunities of speaking with him in his most favourable moments. Nehemiah—who had learned from Jews that came from Jerusalem the sad state of the city—how her gates were burned with fire, and her walls broken down, so that the inhabitants were exposed to the scorn and insult of their enemies—was unable to conceal his sorrow even in the presence of the king, who, one day observing an unusual air of sadness and dejection in his countenance, inquired the reason.

Nehemiah at once owned the cause, respectfully representing to the king that his countenance could not be other than sad while the city, the place of his fathers' sepulchres, still laid waste, the walls broken down, and the gates thereof consumed with fire. Artaxerxes upon this passed a decree appointing Nehemiah governor of Judea, and authorising him to put in force the edict for rebuilding the city. He likewise granted him a body of horse to escort him on his way, and wrote to the governors of the different provinces to assist him all in their power in forwarding the work.

This decree was passed in the twentieth year of the reign of Artaxerxes, and, as he lived nearly thirty years afterwards, Nehemiah and Ezra had ample opportunity under his auspices of completing their work. They rebuilt the city and walls,

restored the religion of the temple in its ancient purity, and very carefully revised the books of Scripture, and disposed them in proper order.

It is also believed they collected the materials for and composed the two books of Chronicles, which, together with the books that bear their name, complete the history that Moses had begun, and which succeeding writers continued in a direct series till the repairing of Jerusalem. It was, according to the best calculations, whilst Nehemiah and Ezra were compiling the latter part of their great work, that Herodotus began to write; thus the first authors of profane history flourished about the time of the latest authors of the books of sacred Scripture, computing from the time of Abraham about 1500 years.

Artaxerxes reigned forty-nine years. His long reign was one of peace and tranquillity. The Egyptians, aided by the Athenians, once attempted a revolt, and endeavoured to throw off the yoke; but they were soon subdued, and with little difficulty.

THE PELOPONNESIAN WAR.

After the termination of the war with Persia, and the Greeks had driven the Persians back into their own country, they enjoyed for several years a state of repose and tranquillity, during which period Athens prospered so much and became so powerful both by sea and land, that she began to exercise a kind of sovereignty over the rest of Greece. This excited the jealousy of the other States, and particularly of Sparta, which had long been the rival city to Athens. A secret leaven of dissension had for some time been fomenting amongst them,

which at length broke out in open war about the
 A.M. 3573. year of the world 3573. Sparta, with some of the principal cities of Greece, were on one side, Athens and a few cities in alliance with her on the other.

A.M. 3576. One of the first acts of open hostility was the siege of Plataea. Plataea was at that time in alliance with Athens. The Lacedæmonians and some of their allies contrived a pretext for attacking the place, and laid siege to it. They, however, met with more resistance than they had anticipated. The besieged exerted themselves with incredible vigour to resist the attack and evade the fury of the assailants, who had raised a platform round the city on which to place their battering-rams and other engines of assault. The Plataeans on their side ran up walls, and formed temporary ramparts of defence. They withstood them in this way nearly three years; but the besiegers having cut off all their supplies, and also prevented their communication with the rest of Greece, they were at length obliged to yield, not being able to stand against the assault from without and the pressure of famine within. Finding themselves reduced to the last extremity, they held a council, and formed the desperate resolution of cutting their way through the enemy, and thus making their escape. But when about to put their project into execution they were so terrified at the extent of the danger that the greater number gave it up. About 220, however, by means of scaling ladders and great address, got over the walls and along the fosses, and, under cover of the night, eluded the vigilance of their enemies, who, though they suspected something was going forward, yet, owing to the darkness of the night, and the glare of their own torches, which, whilst it showed themselves to the besieged, and thus enabled them to avoid them, prevented them from distinguishing the movements of the fugitives. The intrepid little band escaped and made the best of their way over the mountains to Athens, where 212 of them actually arrived. The Plataeans who remained in the city, being in absolute want of provisions, and unable to make any further resistance, were obliged to surrender, and were all put to the sword. But, as a mock show of justice, the Lacedæmonians caused them all to pass before them, and asked if they had done Sparta any service in the course of this war. As

they could not show that they had, they were all severally butchered, their wives and children taken prisoners and made slaves, and the city entirely demolished.

After the fall of Plataea the Lacedæmonians and their allies entered Attica and advanced towards Athens. When the Athenians saw this powerful body approaching their city, they were in great consternation, being sensible they had now an enemy to deal with very different to the effeminate and pusillanimous Asiatics ; one that was hardy, organized, and in every respect equal to themselves, both in conduct and valour.

It happened at Athens, as is generally the case in republican States, that one or two individuals exerted a kind of supremacy over the rest. The two who seemed to succeed to the public favour after the death of Aristides and the banishment of Themistocles, were Cimon and Pericles. Cimon was the son of Miltiades, whom the Athenians treated with so much ingratitude after the battle of Marathon : condemning him, on a frivolous charge, to perpetual banishment, which was changed, at the suggestion of his friends, into a heavy penalty ; but, being poor and unable to pay it, he was by the ungrateful Athenians thrown into prison, where he soon after died, and his son Cimon, then very young, obtained leave to bury the body on paying the fine, which he raised as well as he could amongst his friends, as has been related in its place. Cimon, though endued by nature with great genius and generous inclinations, yet passed his juvenile years in a dissolute manner, and in excesses that presaged no good with regard to his future conduct. But the great Aristides—who through all this perceived many excellent qualities in Cimon, particularly his humanity and candour—formed considerable hopes of him ; and his noble and spirited conduct in setting the example to the Athenians of leaving their native city and repairing to the ships on the invasion of the Persians, himself and friends leading the way with a gay and cheerful air, so impressed him in his favour that from thenceforth he paid close attention to him, and took great pains to instil good principles, and direct him in a more

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It happened at Athens, as is generally the case in republican States, that one or two individuals exerted a kind of supremacy over the rest. The two who seemed to succeed to the public favour after the death of Aristides and the banishment of Themistocles, were Cimon and Pericles. Cimon was the son of Miltiades, whom the Athenians treated with so much ingratitude after the battle of Marathon : condemning him, on a frivolous charge, to perpetual banishment, which was changed, at the suggestion of his friends, into a heavy penalty ; but, being poor and unable to pay it, he was by the ungrateful Athenians thrown into prison, where he soon after died, and his son Cimon, then very young, obtained leave to bury the body on paying the fine, which he raised as well as he could amongst his friends, as has been related in its place. Cimon, though endued by nature with great genius and generous inclinations, yet passed his juvenile years in a dissolute manner, and in excesses that presaged no good with regard to his future conduct. But the great Aristides—who through all this perceived many excellent qualities in Cimon, particularly his humanity and candour—formed considerable hopes of him ; and his noble and spirited conduct in setting the example to the Athenians of leaving their native city and repairing to the ships on the invasion of the Persians, himself and friends leading the way with a gay and cheerful air, so impressed him in his favour that from thenceforth he paid close attention to him, and took great pains to instil good principles, and direct him in a more

A.M. 3576. One of the first acts of open hostility was the siege of Plataea. Plataea was at that time in alliance with Athens. The Lacedæmonians and some of their allies contrived a pretext for attacking the place, and laid siege to it. They, however, met with more resistance than they had anticipated. The besieged exerted themselves with incredible vigour to resist the attack and evade the fury of the assailants, who had raised a platform round the city on which to place their battering-rams and other engines of assault. The Plataeans on their side ran up walls, and formed temporary ramparts of defence. They withstood them in this way nearly three years; but the besiegers having cut off all their supplies, and also prevented their communication with the rest of Greece, they were at length obliged to yield, not being able to stand against the assault from without and the pressure of famine within. Finding themselves reduced to the last extremity, they held a council, and formed the desperate resolution of cutting their way through the enemy, and thus making their escape. But when about to put their project into execution they were so terrified at the extent of the danger that the greater number gave it up. About 220, however, by means of scaling ladders and great address, got over the walls and along the fosses, and, under cover of the night, eluded the vigilance of their enemies, who, though they suspected something was going forward, yet, owing to the darkness of the night, and the glare of their own torches, which, whilst it showed themselves to the besieged, and thus enabled them to avoid them, prevented them from distinguishing the movements of the fugitives. The intrepid little band escaped and made the best of their way over the mountains to Athens, where 212 of them actually arrived. The Plataeans who remained in the city, being in absolute want of provisions, and unable to make any further resistance, were obliged to surrender, and were all put to the sword. But, as a mock show of justice, the Lacedæmonians caused them all to pass before them, and asked if they had done Sparta any service in the course of this war. As

they could not show that they had, they were all severally butchered, their wives and children taken prisoners and made slaves, and the city entirely demolished.

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becoming line of conduct. His labour was not thrown away. Cimon laid aside his juvenile extravagancies, and became a great and noble character. It was said of him, that, whilst he was equal to his father Miltiades in courage and intrepidity, and to Themistocles in prudence and sense, he was more just and virtuous than either of them, and, without being at all inferior in general and public talents, he surpassed them in moral virtues.

Pericles, the next distinguished character to Cimon, though very different to him, and also much younger, was descended from the noblest and most illustrious families of Athens. In his youth he studied under the greatest philosophers of his age, and particularly under Anaxagoras, surnamed the Intelligent, from his being the first who publicly taught the doctrine that human events, as well as the formation of the universe, were not to be ascribed to chance, or to a fatal necessity, but to a superior intelligence that disposed and governed all things with wisdom. This doctrine had subsisted long before his time, and was most probably derived originally from the Jews; but he appears to have been the first amongst the heathens who taught it systematically and from principle. Anaxagoras likewise instructed his pupil in what was then termed physics, or natural philosophy, which gave him a strength and greatness of soul that raised him above the vulgar prejudices and practices generally observed in his time; such as the superstitious regard to dreams and auguries, the eclipses of the sun and moon, and other phenomena of nature, which often disconcerted the wisest and most necessary measures, or defeated them by scrupulous delays. But the study which Pericles cultivated with the greatest care, and to which he most particularly applied himself, was rhetoric, which, in a popular government, is most essential to those who desire to have any influence over the people. He succeeded in it so well, and acquired by it such an ascendancy over the minds of the Athenians, always sensitively alive to the charms of eloquence and oratory, that he swayed them at pleasure. The poets, his cotemporaries, used to say of him

that he lightened, thundered, and agitated all Greece. He had the art of mixing beauty with strength, and Cicero, speaking of him, says, "that at the very time he opposed with the greatest earnestness the passions and inclinations of the Athenians, he had the art to make even severity itself popular." There was no resisting the sweetness of his words and the solidity of his arguments, and it used to be said of him, that "the goddess of persuasion herself sat upon his lips." There cannot, perhaps, be a more striking illustration of his power than that given by Thucydides, who was in some respects his adversary and rival. Thucydides being asked one day whether he or Pericles was the best wrestler, answered, "Whenever I have given him a fall he affirms the contrary in such strong and forcible terms, that he persuades all the spectators I did not throw him, though they themselves actually saw him on the ground." He studied very carefully the genius and dispositions of the Athenians, that he might learn in what manner to act so as to acquire their confidence, and he so completely learned the art of managing them, that he is said to have acquired a monarchical power in a republican form of government.

Cimon had distinguished himself considerably in the war against the Persians, particularly in the naval engagement between the two fleets. He was held in much estimation by his fellow-citizens, and had great influence with them up to the time of his death. But he was advanced in years, and past taking much part in public affairs; if, indeed, he were living at the time the Spartans and their allies entered Attica and approached Athens. As they advanced towards the city the Athenians were thrown into the greatest consternation. Pericles, to whom they all looked with the most confidence in this emergency, rightly judging they would not be able to oppose such a force in the open field, persuaded the surrounding inhabitants to quit their villas and farms, and take refuge with their wives and families within the city, which was now strongly fortified. In doing this he acted on a totally different policy to that employed by Themistocles on the approach of the Persians several

years before ; but the policy in both cases was equally good, the circumstances of the two being entirely different. In the former instance, when the immense and almost innumerable forces of the East were marching against Athens, and she had no means of resisting them, there seemed no other way of saving even the lives of the citizens, but to abandon the city and flee ; but now that she was strong in her fortifications, and in resources within herself, and the enemy marching against her much smaller in numbers, her wisest course was to await them within her walls, and the event showed the soundness of the policy ; for when the allies, on their advance into Attica, found Athens closely shut up, they were foiled. In the hope of bringing the Athenians to an immediate engagement they began to lay waste all the surrounding country. When those who were thus kept inactive in the city saw their houses and fields in flames, they murmured loudly against Pericles, whose property the allies studiously spared, with the view of raising a suspicion that he was in a secret understanding with the enemy, and thus of increasing the discontent, and fomenting the rebellion against him. Pericles, however, did not yield to their complaints ; and such was the ascendancy he had gained over their minds, that he retained them in obedience, and, moreover, sent directions to the fleet to sail against the Peloponnesus, and lay waste the lands and towns on the coast. The allies, finding the Athenians were not to be urged to battle, but lay quiet and snug within the city, while in the meantime their own territories were being ravaged by the fleet of Athens, who was mistress of the sea, retired to defend them. They returned, however, the following summer, and for several successive ones, when Pericles continued to observe the same conduct. But at length a calamity greater even than that of war spread amongst them : this was a plague, one of the most terrible recorded in history. It is said to have begun in Ethiopia, whence it extended into Egypt, spread over Lybia and a great part of Persia, and at length entered Attica, and brake like a flood upon Athens. The vast numbers that were crowded together

in the city increased its ravages and added to its horrors. The inhabitants, many of whom for want of lodging were crammed together in little cottages, during the heat of summer, where they could hardly breathe, were seen piled upon each other, the dead and the dying. The very temples were filled with dead bodies, and every part of the city exhibited a dreadful image of death. The instant persons were seized with it, they were struck with despair, all assistance was ineffectual, and proved fatal to such of their relations and friends as had the courage to approach them. It was attended with such noxious and pestilential vapours that the very birds of prey, though perishing with hunger round the walls of the city, would not touch the bodies of those who died with it.

Amongst the numerous victims to this pestilence was Pericles himself. He had previously lost all his children, and most of his family and friends. He is said to have suffered all these afflictions with the strength of mind and firmness of a philosopher, and was not seen to weep or show any of the usual marks of sorrow, until the death of Paralus, the last and youngest of his children, when he was unable longer to preserve his tranquillity. And when he came, according to the usage of the Greeks, to place the chaplet of flowers on the head of his dead son, he could not support the painful spectacle, but brake out into a transport of grief that quite overcame him. He did not long survive his son, but shortly after sickened of the plague, of which he died. His death was universally regretted by the Athenians. He had not only done much by his prudence and policy towards their aggrandisement, but he had very much adorned and embellished their city, and he is said to have expressed to his friends with no small satisfaction on his death-bed, "that he had not been the cause of any Athenian ever having put on mourning." He was a great patron of the fine arts, and it was under his direction and superintendence that Phidias, the celebrated sculptor, produced those magnificent monuments, which have been the admiration of succeeding generations, and have rendered even

the ruins of Athens an object of regard to the curious and scientific. It was in the third year of the Peloponnesian war that Pericles died. The war continued with various success for nearly twelve years, when both parties, harrassed and weary with its continuance, began to deliberate about peace. A treaty was set on foot, which was very nearly brought to a termination, when it was broken off by the intrigues of a young Athenian, named Alcibiades, who, soon after the death of Pericles, began to make a considerable figure in Athens.

This extraordinary man was not only of noble ancestry, but also born to immense riches. Nature had bestowed on him the most shining talents and an exquisite beauty of person; but he was of a headstrong, fiery temper, and immoderately addicted to luxury and pleasure. From his very youth he was surrounded by flatterers and a multitude of admirers, who strove to keep him from admonition and reproof and to say nothing but what they thought would please and gratify him. Thus his education was much neglected, and he learned little more than to play an instrument and to practise wrestling and other sports, common to the young Athenians of that time. But the philosopher Socrates, observing that he had extraordinary natural qualities, attached himself to him, and bestowed incredible pains for many years in cultivating so valuable a plant, lest, being neglected, it should wither as it grew, and absolutely degenerate. Alcibiades was of a convertible disposition, and soon learned to appreciate the value of his friendship, and to distinguish between his disinterested admirations and the servile flattery and adulation of his mere dissipated companions. He could not resist the charms of his sweet and insinuating eloquence, but took great delight in his conversation, and became so zealously devoted to that great master, that he followed him wherever he went. He received his instructions and even his reprimands with docility, and was often so moved with his discourse, as even to shed tears, and appear at the time to abhor himself and his dissolute practices. Alcibiades, in those moments when he

listened to Socrates, differed so much from himself, that he appeared quite another man; but his headstrong and fiery temper and natural fondness for pleasure, which was heightened by the discourse and persuasions of his young companions, again plunged him into his former irregularities, and caused him to neglect the philosopher, who was obliged to run after him as a master after a runaway slave, and hence arose the great mixture that appeared in his character—the instructions given him by Socrates sometimes prevailing, and at others the fire of his passions hurrying him into things of a directly opposite nature. Among the strongest and most prevailing of his passions was ambition, and a haughtiness of mind, which could not brook a superior—scarcely an equal. With this cast of mind Alcibiades was not born for repose, and he set every engine at work to traverse the treaty between the two states. Unhappily he possessed but too well the talents and qualities capable of swaying the versatile Athenians, accommodating himself with the utmost readiness to all times and circumstances, and veering either to good or evil with the same facility. He could shift almost instantly from one extreme to its opposite; he could be serious or gay, affable or austere, imperious or servile as suited the occasion; a friend to virtue and the virtuous, or abandoned to vicious men; capable of supporting the most painful fatigues and toils, or given up to pleasure and voluptuous delights. Such was Alcibiades, who for a period of many years held such an ascendancy over the Athenians, that he kept them in a sort of voluntary subjection, and came at length to be suspected of aspiring to make himself tyrant, as it was then called; that is, supreme magistrate or king. Having by his intrigues inflamed the different parties against each other, he so rekindled the flames of war, yet scarcely extinct, that it broke out with more violence than ever. The Athenians had for some years meditated the conquest of Sicily, and Alcibiades, taking advantage of this disposition, incited them to carry it into execution, and for this purpose they fitted out a large armament, and gave

the command to him, in conjunction with Nicias, an able and experienced general.

The Island of Sicily, which from this period will make rather a conspicuous figure in ancient history, contained a great mixture of inhabitants, having been peopled at different times and from various countries. The earliest of which there is any account, or rather tradition, are the Cyclops—a race which, if they ever had an existence other than in the imagination of the poets, are so ancient and so involved in fable, that little or nothing is known with certainty respecting them. Next to these were the Sicani, who were accustomed to call themselves the original inhabitants of the country, but who were thought to have emigrated from Spain, and to have taken their name from a river called Sicanus, in the neighbourhood from whence they came, and which name they at first gave the island. Some Trojans who, after the burning of their city, fled from their country, came and settled near them, and were joined by some other stragglers on their return from the Trojan war. After this the inhabitants of Italy began to come over in considerable numbers, and having gained a victory over the Sicani, confined them to one corner of the island, which they thus became masters of, and which from thenceforth was called Sicily. The city of Syracuse was founded by Archias, the Corinthian, it is supposed in the seventeenth olympiad. About the year of the world 3294 some other Greeks, who came from Megara, a city of Achaia, founded Megara, as it was first named, but which was afterwards called Hyblaur, or Hybla, and celebrated for its honey—the “Hyblian honey” being very famous amongst the ancients. Messene, or Messina, had several founders, and at different periods.

Sicily, notwithstanding the variety and mixture of its inhabitants, had been gradually rising for two or three centuries, by its industry and commerce, to wealth and splendour, until it began to excite the envy and cupidity of its neighbours. Greece, and particularly the Athenians, had long been actuated by the desire of adding it to their empire, and were glad to lay

hold of a pretext afforded by the people of Egesta, their allies, who sent to ask their assistance against the Syracusans.

Alcibiades availed himself of the opportunity, urging them on by filling their minds with the splendid hopes by which he himself was carried away. He persuaded them that Sicily, so far from being the scope or end of the war, would only be the beginning or first step to further conquests. He talked of taking Carthage, subduing Africa, thence crossing into Italy, and finally gaining possession of all the Peloponnesus.

Nothing now was thought of but this expedition. The young men in the places of public exercises, and the old men in their shops and elsewhere, were constantly employed in drawing the plan of Sicily, in discoursing on the nature of the sea-shore and the excellence of its harbours, and already began to fancy themselves masters of all Africa and the sea from Carthage to the Pillars of Hercules.

At length the fleet and armament set sail under the joint command of Nicias and Alcibiades. The Athenians had united them in the command, considering that the age and experience of Nicias would furnish a check to the fire and impetuosity of Alcibiades ; but Nicias was of a timid and cautious disposition, and, moreover, greatly opposed to the enterprise, so that they did not act in concert. They were not long, however, in conjunction ; for scarcely had Alcibiades sailed, than his enemies, of whom he had many in the city, began to conspire against him. The Athenians were extremely jealous of his great authority, dreading lest he should aspire to the tyranny, or supreme command, and the orators inflamed the minds of the people against him.

It being at length resolved to recall him, a vessel was dispatched to bring him home, in order to take his trial for the charges, or perhaps it would be more proper to say the suspicions, entertained against him. But Alcibiades, having received an intimation of their proceedings, and not choosing to trust himself in the power of his vacillating and capricious country-

men, eluded the pursuit of those who were sent after him, and made his escape.

When the galley which had been sent returned without him, the Athenians were so exasperated, that, in their rage and disappointment at his escape, they sentenced him to die for contumacy, and confiscated all his estates. When information of this was conveyed to him some time after, he coolly observed, "I shall make them sensible I am alive."

The removal of Alcibiades from Sicily was a great check to the success of the war. His colleague, Nicias, was too supine and timid in his movements for any great undertaking. They laid siege to the city of Syracuse, but he let slip many opportunities of taking it, being apprehensive of the danger of the attempt. The siege, however, was continued for more than two years, and the inhabitants became so hard pressed that they were on the point of surrendering, when the Lacedæmonians, incited partly, it was believed, by Alcibiades, sent a powerful fleet to their assistance, under the command of Gylippus, one of the most experienced of their generals. This entirely changed the aspect of affairs. The Athenians were defeated in two successive battles at sea; and though they received considerable reinforcements from Athens under the command of Demosthenes, an able and skilful general, who was sent to join Nicias, in the room of Alcibiades, they became gradually dejected, and began to dwindle away; they therefore resolved on quitting the island, and making their retreat. The Syracusians, aware of their design, prepared to interrupt them; an obstinate battle was fought, in which the Athenians were defeated with great slaughter; so that Nicias, finding their affairs desperate, was obliged to surrender, on condition that Gylippus should spare the lives of the men and discontinue the fight. The lives of the men were spared, but they were taken prisoners, and the two generals, Nicias and Demosthenes, were condemned to die. The Spartan general, Gylippus, and the more moderate and reasonable of the Syracusians, did all they could to avert the

sentence ; but the great body of the people were so exasperated against the Athenians for their unprovoked invasion of their country, ambitiously looking upon it as their property, and for the sufferings which they had caused them to endure during so long a siege, that nothing short of the death of the two generals would satisfy them. The Demosthenes here spoken of was ancestor of the celebrated orator of that name. Of those who were taken prisoners, some few escaped ; but the greater part were either sold as slaves, or confined to the quarries, where they lingered out a miserable existence.

When the news of this disastrous termination of their vaunted expedition first reached Athens, the citizens were so unwilling to believe it that they sentenced to death the man who first published the tidings ; but when it came to be confirmed, they were seized with the utmost consternation, and, indeed, it entirely changed the face of affairs. Such of the States of Greece as had not yet joined either side, now declared against the Athenians ; most of their allies deserted them, and the Lacedæmonians, whom their late successes had inspired with fresh vigour, were victorious by sea and land. They, moreover, received considerable assistance from Alcibiades, who, after his flight from Sicily, had taken up his abode at Sparta, where he was received with open arms, and soon gained the love and esteem of all the inhabitants. Flexibility and an aptness to conform himself to the manners and habits of those with whom he associated, were among his distinguishing characteristics. The Spartans were charmed when they saw the gay and voluptuous Alcibiades adopt so easily their manner and way of living, bathe in cold water, eat their coarse cakes, and be so well satisfied with their black broth, and could scarcely persuade themselves that a man who submitted so cheerfully to this kind of life had ever kept cooks in his palace, used essences and perfumes—in a word, that he had hitherto lived in the midst of luxury and profusion of all things. But it was not merely in matters of this kind that he rendered himself acceptable to the Spartans ; for he assisted them materially against the Athenians, both by his

counsel and exertions ; for, being intimately acquainted with all their affairs, his advice and directions were of singular benefit. But, at length, his merit and popularity began to excite envy even among the Spartans, and the kings themselves regarded him with a jealous eye, all the credit of their successes against the Athenians being ascribed to Alcibiades, and not wholly without reason ; so that, deeming his abode amongst them no longer safe, he withdrew himself from Sparta and sought the protection of Tissaphernes, one of the lieutenants of the king of Persia, by whose assistance he soon became established at the Persian court, where, laying aside the austerities he had practised at Sparta, he soon gained the hearts of the Persians, by the elegance of his manners and the charms of his conversation. The Athenians by this time had begun to repent of their conduct towards him, and many amongst the citizens were anxious for his recall. Alcibiades himself, who still retained a strong affection for his native city, could not but be sorry at seeing them reduced to the straits they were, though it had been partly owing to his own efforts, and began to fear that Athens would be entirely ruined. Laying aside, therefore, his resentment, he prevailed upon Tissaphernes to abandon the interests of the Spartans, whom he had hitherto assisted, and to assist the Athenians. So great was his credit amongst the Persians, that they readily came into his views, at the same time he secretly entered into correspondence with those of his own countrymen who were desirous of his recall. This and some other circumstances exciting the jealousy of Tissaphernes, he caused him to be put under arrest ; but Alcibiades contrived to make his escape from those who had him in charge, and passing at once to the place where the Athenian army was stationed, openly joined himself to his countrymen. No sooner had he declared himself once more on the side of Athens, than the tide seemed to turn in their favour. They gained several victories both by sea and land, which much revived their drooping courage, till at length the Lacedæmonians were completely driven from the field and forced to return to their country.

Alcibiades now set sail with the victorious fleet for Athens ; he passionately desired to see his native city once more after his long exile, and, with a view to dazzle the eyes of his countrymen and produce the greater effect, approached with a kind of triumph. The sides of his ship were covered with bucklers and all sorts of spoils taken from the enemy. He also caused several vessels, which he had taken, to be towed after him, displaying the ensigns and ornaments of others he had burned. He was received with the greatest honour. The people came out of the city in a body to meet him, and as soon as he appeared, set up a shout of joy. Amongst the officers and soldiers, all eyes were upon him alone, they regarded him almost as victory itself, and strove to emulate each other in pouring blessings and caresses upon him. This favourable reception, however, did not prevent Alcibiades, who well knew the fickle character of the Athenians, from demanding an assembly of the people, in order to his justification before them, knowing it was necessary to his safety to be absolved in form. Delighted with the victories he had achieved, and transported at once more seeing him amongst them and hearing him speak, the assembly not only absolved him and restored him all his fortune, but decreed him crowns of gold, and made him generalissimo of all their forces. But in the midst of all this rejoicing there were many amongst the people who could not help being concerned when they reflected on the time of his return, which happened on the 25th of the month Thargelion, the day when the priests of Minerva took off all the ornaments from the statue of the goddess to wash it, and afterwards covered it up ; whence this day was looked upon as one of the most unfortunate and ominous. This circumstance greatly affected that superstitious people, as they thought it seemed to imply that the goddess, who was considered the protectress and patroness of Athens, did not receive him favourably, since she covered and concealed herself from him.

The event in some measure seemed to justify their superstitious fears ; for Alcibiades, quite carried away by these

extraordinary honours, and by the flattery and adulation of the people, many of whom, especially among the lower orders, began to talk of making him king, carried himself so haughtily, treating and speaking of them as though they were slaves, that he not only exasperated them against him, but also greatly alarmed the senate and nobles. At length a battle that he lost completed his disgrace, for his former continual successes had gained for him such a high estimate of his courage and capacity, that his failure was attributed to treachery ; the command was taken from him, and ten generals appointed in his stead. Alcibiades no sooner received advice of this, than, fearing to put himself again in their power, he retired in his galley to a castle he had in the Thracian Chersonesus.

Meantime the Lacedæmonians, who were greatly alarmed at the return and success of Alcibiades, had given the command of their fleet to Lysander, an able and skilful general. They also solicited aid from the king of Persia, who, glad of an opportunity of mixing in the wars of Greece, and of encouraging the different states mutually to weaken each other by their strife and dissensions, sent them a powerful inforcement under the command of Cyrus, his youngest son. Thus assisted, the Lacedæmonians were victorious both by sea and land, and the Athenians completely defeated. Lysander, following up his advantage, marched at once to Athens, to which he laid such close siege, that she was reduced to the brink of despair, and obliged to surrender, almost at discretion. Lysander entered the city amid the sound of flutes and trumpets, and all the exterior marks of triumph and rejoicing, as if all Greece had that day regained its liberty. He immediately demolished the walls which had been raised with so much expense and labour some years before, and which had at the time given so much umbrage to Sparta ; and without giving the Athenians time to breathe, he immediately changed the form of government, and, abolishing both the democracy and the oligarchy, which during the confusion of affairs had recently grown out of it, he established thirty Archons, or

rather tyrants, over the city, put a garrison into the citadel, and left a Spartan governor in command over it.

The subjugation of the states in alliance with Athens followed as a matter of course, and the Lacedæmonians and their allies were all-powerful by sea and land. Several of the Grecian States, particularly the Corinthians and Thebans, were for entirely demolishing Athens and burning it to the ground. But the Lacedæmonians, actuated by a more generous principle, would not consent to the destruction of a city which had rendered such signal service to Greece, and preserved the general independence at a very critical juncture: they would not consent, as they expressed it, "thus to put out one of the eyes of Greece." They even entered into a league offensive and defensive with the Athenians, but under very humiliating conditions to the latter, as they made them stipulate that they would march at their command wherever they thought proper to lead them, and be entirely subservient to their direction.

Thus was ended the Peloponnesian war, which had lasted for a period of twenty-seven years, and terminated in the capture and subjugation of Athens, leaving it under the government of tyrants and foreigners.

As to the thirty Archons whom the Lacedæmonians had established at Athens after destroying the democracy,—they exercised their authority in the most cruel and arbitrary manner, putting to death, even without the form of trial, those of whom they stood in awe, and confiscating the estates of the rich and powerful. Under the pretence of restraining the multitude and preventing sedition, they armed three thousand of the citizens, whom they appropriated to themselves as guards, disarming all the rest. Riches was a crime which never failed to draw upon their possessor the sentence of death, followed by the confiscation of their estates, which the thirty tyrants divided among themselves. The whole city was in the utmost consternation and dismay, and Xenophon the historian says they put more persons to death in eight months of peace than the enemy had done in a war of thirty years. It was naturally

to be expected that Alcibiades would be particularly obnoxious to them ; the more so, as the Athenians, who had by this time had full leisure to repent their conduct towards him, and to perceive the error they had committed in thus driving him from the city, began again to cast their eyes upon him, hoping that whilst he yet survived, Athens would not be entirely ruined. To escape the resentment of the Thirty, which he well knew was directed against him, Alcibiades retired for a while to a small town in Phrygia, intending to proceed to the court of Persia. But they, dreading the influence he might have there, prevailed on Lysander to write to the Persian governor of that province, desiring him to deliver Alcibiades up to them. The governor, whose name was Pharnabazus, had the meanness to comply ; but the persons who were sent to seize him, finding he had put himself on the defensive, and not daring to enter the house where he was, surrounded and set fire to it. Alcibiades, having in vain attempted to extinguish the fire, drew his sword, and, wrapping himself in his robe, rushed through the flames. The assailants, terrified at his appearance, fled ; but having reached some little distance, they collected, and poured a shower of darts and arrows upon him, when he fell dead. Thus miserably perished one of the most remarkable and celebrated characters of ancient history. His fall, however, was not altogether unmerited ; for he had been in great measure the cause, not only of much of the calamity that had fallen upon Athens, but also of a most destructive war in Greece, by inciting the Athenians to invade Sicily and besiege Syracuse, and this merely to gratify his own love of command, and to keep Athens in a state of continual dependance on himself. His life was a perpetual mixture of good and evil : his actions splendid, but without rule or principle, he was alternately the support and the terror of both his friends and his enemies ; the misfortune or the refuge of his country, according as he declared for or against it. It was said of him that he never loved any one or made a friend, himself being his only object of regard, and his only rule of action his own

private ambition, to which he reduced everything, and he died at last in exile and abandoned by the whole world.

The Thirty continued to exercise great cruelty over the Athenians, who seemed for a time almost paralysed with terror and dismay. Every one trembled for themselves or their friends, and no one dared utter the least complaint, lest it should be made a capital crime against them. Socrates alone ventured any opposition; he consoled and animated the senate and citizens, and set them an admirable example of courage and resolution. The Thirty, who knew how hateful and obnoxious they had rendered themselves to the citizens, and consequently stood in great dread of them, set no bounds to their cruelty and rapacity. Nothing was heard of but imprisonments, confiscations and murders; until at length, rendered desperate by despair, they rose up against them in a body and put them all to death. Thus ended the short-lived tyranny of the Thirty, which lasted about ten months. After this the government of Athens was restored to its usual form.

HISTORY OF CYRUS THE YOUNGER,—HIS EXPEDITION AGAINST BABYLON, AND HIS DEATH.

Although the history of the Persian court had not been marked by any very striking event during the long period of the Peloponnesian war, it had been the scene of several changes. Artaxerxes had been succeeded by his son Xerxes, whose reign, however, was but short, he being assassinated by his younger brother Sogdianus, who in his turn was deposed, and afterwards put to death, by his brother Ochus. When Ochus was established on the throne, he changed his name to Darius: he is called by historians Darius Nothus, to distinguish him from his predecessors of that name. The reign of Darius Nothus lasted nineteen years, in the course of which time several of the provinces revolted. Egypt, Arabia, and the

Medes, each endeavoured to throw off the yoke; Nothus, however, took up arms against them, and reduced them to their allegiance.

Darius Nothus left two sons,—Arsaces, who succeeded him, and Cyrus. Arsaces took the name of Artaxerxes: he was surnamed by the Greeks Mnemon, on account of his retentive memory. Cyrus, generally called Cyrus the Younger, to distinguish him from Cyrus the Great, had been appointed by his father governor of the large province of Asia Minor, bordering on Greece. He was one of the most accomplished princes of his age. From his infancy he surpassed all his companions in the exercises and attainments of those rude times, such as managing a horse, drawing the bow, throwing the dart, and the chase. These advantages were set off by the nobleness of his demeanour, by an engaging aspect, and all those natural graces which so much conduce to recommend merit. But they were sullied by an inordinate ambition, which tarnished the lustre of his nobler qualities, and even prompted him to aspire to the throne. In this he was secretly encouraged by his mother, Parysatis, who doted on this her youngest son almost to distraction. He plotted the destruction of his brother at the ceremony of the coronation, on which occasion the Persian kings were wont to repair to the city of Pasargades, where there was a temple dedicated to the goddess who presided in war, in which temple the coronation was solemnized. In it was a robe which had been worn by Cyrus the Great, and which, consequently, had been preserved with great veneration. It was customary for the prince, after being crowned, to take off his own robe, and put on this of the ancient Cyrus, thereby intimating that he would clothe his mind with the great qualities and exalted virtues of that prince. After this he ate a dry fig, chewed some leaves of the turpentine tree, and drank a draught composed of milk and vinegar, to signify that the sweets of sovereign power are mingled with the bitters of care and disquiet. Cyrus had planned the assassination of his brother at the instant when he took off his own robe to put on

that of their illustrious ancestor; but having imparted his design to the priest who officiated, he apprised Artaxerxes of it. Artaxerxes caused him to be seized before he had time to carry his project into execution, and immediately condemned him to death; but their mother, Parysatis, no sooner heard what was going on, than she flew to the place almost out of her senses, clasped her darling son in her arms, and so far prevailed by her tears and prayers as to obtain his pardon, and subsequently to have him sent back to his own province.

On his return thither he thought of nothing but levying war against his brother; being, in addition to his inordinate ambition, inflamed with resentment for the check he had received, and animated with the desire of revenge. He raised all the troops he could muster in his own districts, and under pretence that he was going on an expedition against a governor in his neighbourhood, sent to request aid of the Greeks, who, not suspecting his real design, furnished him with 13,000 men. When everything was ready, and after great preparation, Cyrus, now in his twenty-third year, set out on his expedition. When they had proceeded about half-way, the Greeks discovered the real intent of the journey, and were highly exasperated, loudly demanding to be sent back again. But he contrived, by prayers and entreaties, to appease them, and prevailed on them to proceed. They advanced by long marches to within a few days' journey of Babylon, where the court was at that time residing.

Artaxerxes, who in the mean time had been fully apprised of his brother's movements, prepared for his reception, and, having assembled a numerous army, set out to meet him. He suffered him, however, to advance within twenty-five leagues of the capital. This policy threw Cyrus off his guard; for, being allowed to advance thus far without opposition, he began to imagine that his brother did not intend to oppose him, and, lulled by it into security, he suffered his army to march in great negligence, and without any order; when, on a sudden, while in his chariot, with only a few soldiers round him, and the

rest dispersed about, a horseman in the advance came at full speed, with the intelligence that the enemy were approaching in order of battle. Immediately the greatest confusion ensued: Cyrus leaped from his chariot, and getting on horseback, javelin in hand, gave orders to the troops to stand to their arms and fall into their ranks, which was done with so much expedition that they had not time even to refresh themselves. Cyrus placed himself in the centre, and was surrounded by his most chosen troops, chiefly Persians; his head was uncovered, as were those of all the Persians, it being their custom to give battle in this manner. It was past noon, and the enemy did not appear; but about three a great dust like a white cloud arose, followed soon after by a blackness that overcast the whole plain. Then was seen the glittering of arms and lances. Artaxerxes had posted himself in the main body, with the flower of the whole army, and had 6,000 horse for his guard. Though he was in the centre he was beyond Cyrus's left wing, so much did the front of his own army exceed that of his brother in extent. A hundred and fifty chariots armed with scythes were placed in front, at some distance from each other; the scythes were fixed to the axles, downward, so as to cut down and overthrow all before them. Artaxerxes advanced slowly and in good order, without noise or confusion. This very much surprised the Greeks, who had been told the contrary by Cyrus, and who expected to see much hurry and tumult in so great a multitude. When the two armies were within four or five hundred paces of each other, the Greeks, on whose valour and experience Cyrus chiefly relied, and who had been desired by him to begin the attack, began to march, slowly at first, and singing the hymn of battle in a low tone. But when they got nearer to the enemy, they set up the war-cry, struck their darts on their shields to frighten the horses, and rushed upon the enemy with all their force. The suddenness of the attack, combined with the outcry and noise, astounded the barbarians, who at first gave way and fled before them; but Artaxerxes rallied them, and

wheeled round, intending to attack the Greeks from behind, and thus to surround them; which Cyrus observing, spurred on his horse, and as soon as he perceived his brother, cried out, his eyes sparkling with rage, "I see him!—I see him!" and made towards him surrounded by his nobles. The contest was short, but violent; Cyrus opening his way through the troops that were before his brother, rushed upon him and killed his horse which fell with him to the ground. Artaxerxes, however, quickly rose and mounted another, when Cyrus attacked him a second time and wounded him. The king now sprang furiously forward, urging his horse against Cyrus, who, rushing headlong without any regard to his own person, threw himself into the midst of a flight of darts aimed at him on all sides, and fell
A.M. 3602. overpowered by numbers. The principal persons of his court, resolving not to survive so good a master, and one so much beloved, were all killed round his body. When Artaxerxes ascertained that his brother was killed, he ordered his head and his right hand to be cut off, according to the savage custom of the Persians, and having caused the head to be shown to the enemy, to strike them with terror and dismay, he pursued them with great slaughter into their camp.

RETREAT OF THE TEN THOUSAND.

Of the 13,000 Greeks that followed Cyrus, 3,000 perished with him; the remaining 10,000, though greatly dispirited by the loss of their commander, and surrounded by dangers and difficulties, had no sooner recovered from the first shock of consternation and dismay than they naturally began to think of effecting their retreat toward their native land. But no sooner was Artaxerxes apprised of their intention than he sought to frustrate it. He followed them with his army a considerable distance, and, thinking it would be more easy to vanquish them by fraud and stratagem than by force, he contrived, under a show of friendship, and by means of one of his generals, to

inveigle the principal of the Greek officers into his tent, where he caused them all to be basely massacred.

When the news of this catastrophe reached the rest of the Greeks they were seized with the utmost distress and consternation. Without commanders, without provisions, money, or horses, many thousand miles distant from their native country, destitute of all succour, and pursued by a victorious army numbering a million of men, they gave themselves up to grief and despair. Whilst they were in this perplexity, Xenophon, a young Athenian, till then unknown, but who has since been celebrated, not only as a great captain and philosopher, but also as the best historian amongst the Greeks, went in the middle of the night to the few officers who were left, and represented to them the necessity of doing something to rescue themselves from their perilous situation, and of promptly taking measures suitable to the urgency of the occasion, and advising that they should immediately nominate generals to supply the places of those they had lost. This somewhat revived their drooping spirits, and they summoned sufficient courage to call a council, and to choose five from amongst their number to take the command, of whom Xenophon was one. This important step achieved, they began to rally from their depression and prepare for their march homewards, in such order and in that way which would be most likely to secure them from molestation. They caused the army to be drawn up in the form of a square battalion, with the baggage placed in the centre, and the archers and slingers on the outside to keep off the enemy.

In this manner they set forward, being followed by the Persians, who did not dare to attack them in that form, being well aware of the prowess of the Greeks ; but contented themselves with annoying and harrassing them whenever they halted to rest or procure food. They continued their toilsome and hazardous journey for four months, encountering innumerable difficulties, crossing many dangerous passes and vast rivers, amongst others the Tigris and the Euphrates, the former of which they went round and passed at its source ; and the latter

they forded also near its source, having the water nearly up to their middles, working their way through a thousand fierce and barbarous enemies, and enduring the greatest hardships from hunger and fatigue. They suffered exceedingly in their progress from a north wind accompanied by snow, which blew in their faces and almost prevented respiration; so that they thought it necessary, according to their gross superstition, to sacrifice to the wind, in hopes of propitiating it; and it is related that after this it did somewhat abate. They sometimes had to march through snow five or six feet deep; so that many died of fatigue, and others lost their sight, or had their feet or toes frozen off. To guard against the first of these evils, they were obliged to wear something black before their eyes, and for the second to keep the legs always in motion, and to bare the feet at night.

At length, from the top of a very high mountain, called Tacqua, the vanguard descried the sea. Those who first perceived it immediately raised shouts of joy, which lasted a considerable time. Xenophon and his brother commanders hearing the outcry concluded they were attacked by an enemy, and hastened to their assistance. But as they approached, the cry of "The sea! the sea!" was distinctly heard, and their alarm changed into joy. When they reached the top of the mountain nothing was heard but a confused cry of the whole army, crying out together, "The sea! the sea! the sea!" whilst they could not refrain from tears. The men were running about and embracing each other, and even their generals and officers, with the most tumultuous joy, at thus finding themselves so near the termination of their perils and sufferings; then immediately, without waiting for orders, they heaped up a pile of stones, and erected a trophy with broken bucklers and shields.

Thus victorious over all the obstacles in their way, and over all the dangers which assailed them, either from open force or secret fraud, did this intrepid little band reach their native country with the loss of only 2000 men, who perished either

in encounters with the enemy, or who died of hunger and fatigue.

This celebrated retreat has ever been considered by those who are reckoned the best judges of such matters as the boldest and best conducted exploit to be found in history, and is deemed a perfect model of its kind. It is related of Marc Antony, that long after, when pursued by the Parthians in almost the same country, finding himself hard pressed, and in similar danger, he cried out in admiration of their invincible valour, "Oh the retreat of the Ten Thousand!" The Greeks

themselves were greatly inspirited by it. Not only
A.M. 3603. ; was their confidence in their own prowess increased, but also their contempt of the barbarians, when they saw that the whole power of Persia had not been able to prevent their countrymen from returning to their native country. They perceived that gold, silver, luxury and voluptuousness, were the sole boast of the great monarch, and that his opulence and splendour were exhibited merely from pride and ostentation.

In the meantime the Persian court was the scene of great discord, intrigue and cruelty. After the death of Cyrus, his mother, Parysatis, was inconsolable for his loss, and seemed to give vent to her grief by inflicting savage vengeance and cruelties on all those whom she supposed to have had any hand in it. A Persian officer, who, either to gain favour with Artaxerxes, or from foolish vanity, had been imprudent enough to boast that he had given Cyrus his death-blow, she caused to be seized, and, having ordered his eyes to be torn out, she had melted lead poured into his ears, in which horrid torments the unfortunate wretch expired. Misibates, the king's eunuch, who had cut off the head and right hand of Cyrus, although it had been done expressly by his master's orders, she caused to be flayed alive, and then, being fastened to four stakes left him to die in that miserable manner. Mithridates, a favourite officer of the king, whom she also suspected of having been concerned in his death, she condemned to the punishment of the trough, one of the most cruel torments ever.

invented. The unhappy criminal was laid on his back in a kind of horse-trough, and strongly fastened to the four corners of it; his head, hands, and feet protruded through holes made for the purpose, the rest of his body being covered with another trough. In this horrid state water and victuals were given him from time to time, in order to prolong his misery; honey mixed with milk was given him to drink, and his face, hands and feet, were smeared over with it, which, as he was constantly exposed to the rays of the sun in that intensely hot climate, attracted the flies and other insects, which continually preyed upon him. The miserable victim sometimes lingered from fifteen to twenty days in this wretched state.

It is truly revolting to relate the scenes of horrid and savage cruelty which so frequently sully the pages of history during these dark and barbarous ages. One more specimen of the cruelty of Parysatis, and to which the others seemed but a prelude, shall for the present suffice. Artaxerxes, before his coming to the throne, had espoused Statira, a lady of extraordinary beauty and fascination, the daughter of a Persian nobleman of high quality and rank. The influence of Statira over her husband was almost unbounded, and had, consequently, excited the hatred and jealousy of the cruel and revengeful Parysatis, who envied the credit she had with the king, her son, and which she knew to be founded in love and confidence. The two queens lived together with every exterior mark of love and affection, but secretly suspicious and distrustful of each other. Statira, who was well aware of her mother-in-law's implacable hatred, had so great a dread of being poisoned, that whenever they happened to dine together, she would never eat but of the same dish, and even of the same piece with her. One day, after a show of more than ordinary kindness, Parysatis took an exquisitely delicious bird, and having cut it in two, gave one half to Statira, and ate the other herself. Statira was soon after seized with sharp pains, and having left the table, died in convulsions.

Artaxerxes, who, from the symptoms, was suspicious of the

cause, made the strictest inquiries. He had all his mother's officers and servants seized and put to the question, when Gygia, one of Parysatis' women and confidantes, confessed the whole. One side of the knife with which she had divided the bird had been rubbed with a very subtle poison, and after cutting it in two, she kept the sound part for her own eating, and gave the half which was poisoned to Statira.

The grief and indignation of Artaxerxes knew no bounds ; he caused Gygis and all who had had any concern in the transaction to be put to death with the most cruel torments, and confined his mother Parysatis to Babylon for the remainder of her life, telling her he would never set foot in the place while she was there.

A SHORT HISTORY OF SOCRATES.

We now return to Athens and Greece. It was much about this time, within two or three years of the expedition of Cyrus and the return of the Ten Thousand, that an event occurred which has stained the annals and sullied the glory of Athens even down to the present day ; this was the condemnation and death of Socrates.

This "prince of philosophers," as he has been termed by historians, was born at Athens in the fourth year of the seventy-seventh Olympiad, A.M. 3,533. His father was a sculptor, and Socrates was brought up to the profession, at which he was very expert, and in which he attained such proficiency that a very fine Mercury and Graces, said to be his work, were shown at Athens many years after his time. Criton, a celebrated philosopher, is reported to have taken him out of his father's shop, from admiration of his fine qualities. He was afterwards the disciple of Archelaus, another eminent philosopher, who conceived a great affection for him. Under him he studied physics, also the works of nature, the movements of the heavens, the stars and planets, and all the philosophy known at that time. Socrates

was always poor; his father left him fourscore minæ,—that is about 4,000 livres,—which he lent to one of his friends who had occasion for that sum; but his friend's affairs having taken an ill turn, he lost the whole of it; yet he bore the loss with so much equanimity that he was not even heard to complain: indeed, he was always a striking example of the contempt of riches, and the love of poverty. He accustomed himself to a sober and laborious life, considering it a divine perfection to be in want of nothing, and that the less we are contented with the sooner we approach the divinity. The peculiar austerity of his life did not, however, render him gloomy or morose. In company and conversation he was gay and even facetious; and, though he was so poor, he always prided himself on the neatness and cleanliness of his person and house.

The richest persons in Athens were his friends; but they never could prevail upon him to accept any part of their wealth. On a certain occasion, seeing the pomp and show displayed, and the quantity of gold and silver employed in the entertainment, he said, congratulating himself on his condition, "How many things there are here that I do not want." One of his most distinguishing characteristics was a tranquillity of soul that no accident, no injury, no loss or illtreatment could ever alter; though it was believed that he was by nature hasty and passionate, and that the moderation he attained was the result of reflection and the endeavours he used to subdue and correct himself. He was accustomed to desire his friends to apprise him whenever they saw him in danger of falling into a passion; and so great was the command he obtained over himself, that, at the first signal, he either softened his tone or was silent. Once, finding himself in great emotion against a slave, "I would beat you," said he, "if I were not angry." Another time, having received a box on the ear, he said, with a smile, "It is a misfortune not to know when to put on a helmet." Is not the forbearance of this heathen philosopher a reproach to many professing Christians, who, instead of following the precept of their divine Master,—when smitten

on the one cheek, to turn the other also,—would, in all probability, be satisfied with nothing short of the life of the person who might have given them such an offence? But Socrates had no need to go out of his own house to find cause to exercise his patience. He had married a wife of a capricious and violent temper. He was not ignorant of her character when he took her for his companion, but acknowledged that he had chosen her expressly from the conviction that if he were capable of bearing her insults, there would be no one, however difficult to endure, with whom he could not live. The name of this woman was Xantippe. There was no kind of abuse or injurious treatment which he did not experience from her. She would sometimes be so transported with rage as to tear his cloak in the street; and one day, after venting all the reproaches her fury could suggest, she threw a pan of water over him; but he only laughed, and said, “So much thunder must needs produce a shower.”

As Socrates advanced in life, he devoted his labours principally to the instruction of youth, in order to store their minds with useful information, and sow in them the seeds of virtue. The service he did the state by this conduct was inexpressibly great, and never had any master a greater number of disciples. The celebrated Plato, who was one of these, when he was at the point of death thanked the gods for three things:—that he was indued with a rational soul; that he was a Greek and not a barbarian; and that he had been born in the lifetime of Socrates. Alcibiades was his pupil, as has been related in the account of that celebrated Athenian; likewise Zenophon, who studied under him before he accompanied Cyrus in his expedition against his brother, and who, after his return, collected and published his master’s discourses, together with an account of his death. The ardour of the Athenian youth to follow him was incredible. They left father and mother, and renounced all parties of pleasure to attend to him and to listen to his discourses. He had no open school, no set time for his lessons, like the rest of the philosophers; he had neither benches nor a

professor's chair. He was the philosopher of all times and all seasons. He taught in all places, and upon all occasions—in walking, in conversation, and at meals, in the midst of the people in public assemblies, in the senate, and in prison itself. Even when he drank the poison, he did not cease to philosophize, and to instruct mankind.

OF THE DÆMON, OR FAMILIAR SPIRIT, OF SOCRATES.

In relating the life or history of Socrates, we must not omit some allusion to a peculiarity which distinguished him from all other sages of antiquity. This was a kind of prescience or intelligence which attended him through life. He himself used to call it his presiding genius or dæmon, by which word was understood in the Greek language something of a divine nature, as a secret view or sign; that is, such an inspiration as diviners were supposed to have. This genius used, according to his own account, to assist him with its councils and protection in all the principal actions of his life: though it does not appear that it so much induced him to act, as it prevented him by its warnings from doing or proceeding in anything that was likely to be detrimental, or in any way to injure him. He received the same impression when any of his friends were about to engage in a doubtful enterprise, provided they communicated it to him; and many instances are left on record by historians, wherein they found themselves very unfortunate when they neglected to attend to him. He prognosticated the unfortunate result of the expedition to Sicily, long before it happened, and many similar occurrences, which he attributed entirely to his dæmon, and declared to be from the inspiration of that spirit.

The ancients had different sentiments respecting the nature and existence of this genius. The notion that men have genii or angels given to direct and guard them was not unknown to the pagans; and it was the opinion amongst many, not only of his contemporaries, but since, that the dæmon of Socrates

was of this description ; whilst others have considered it as nothing more than the force and rectitude of his own judgment, aided by reflection and experience, which enabled him to foresee the probable result of those things respecting which he was consulted, or deliberated within himself. With the different and conflicting opinions on this subject the historian of the present day has little or nothing to do, beyond recording it as a curious historical fact. Whatever it might be—whether it were really a divine or supernatural inflatus, or merely the result of extraordinary natural endowments,—it had the effect of exalting him exceedingly in the opinion of his countrymen, and of increasing that authority and high estimation in which he was universally held.

HIS ACCUSATION AND DEATH.

The great merit of Socrates, and the high reputation he had attained, whilst it called forth the admiration of many of his fellow-countrymen, excited envy in the minds of less generous natures ; and the uncompromising manner in which he exposed and decried whatever approached to false philosophy and bad taste, raised against him some powerful enemies ; amongst these, more especially, was a sect of assuming men who sprang up about this time, and who, ranking themselves amongst the first sages in Greece, were the very reverse in their manners and conduct. They were called Sophists, and wandered about from city to city, setting themselves up as oracles, and professing to know everything and to teach everything ; whereas their young disciples acquired nothing from their precepts but a silly conceit of themselves, and a universal contempt for others ; so that their scholars quitted their schools more vain and self-sufficient than when they entered them. Socrates found it necessary to oppose this bad taste, and warn the youth against it ; but as the chief art of these Sophists consisted in dazzling their auditors with a vain glitter and rapid flow of

words, he thought the best mode of proceeding against them was, not by direct attack and continued discourse, but by address and irony, which he well knew how to employ with wonderful art and delicacy ; concealing, under an appearance of simplicity and ignorance, the beauty and force of his genius. Nature, which had given him so fine a soul, seemed to have formed his outside expressly for supporting the ironic character. He was not only very ugly, but had also something stupid and blockish in his physiognomy. The whole air of his person corresponded with that of his countenance. When he happened to be in company with any of these would-be philosophers, he would ask some simple question, in a plain manner and with a diffident air. The Sophist, after listening to him with scornful attention, would attempt to dazzle him with a vain glitter and accustomed volubility. Socrates, after praising his opponent's eloquence, would request him to adapt himself to his weakness, and condescend so far as to answer his questions in a few words, because neither his memory nor his wit were capable of retaining or comprehending such a fine and exalted oration. The Sophist could not recede, and when Socrates had drawn him out of his entrenchment by obliging him to answer his questions scientifically, he carried him on from one to another till he led him to the most absurd consequences, and, after having reduced him either to contradict himself or be silent, he would complain that the learned man would not vouchsafe to instruct him. The young people thus perceiving their incapacity, changed their admiration into contempt ; so that the name of Sophist at length became ridiculous and even odious, and has been applied ever since to denote subtle and ingenious, but fallacious, arguments and propositions. This conduct of Socrates, whilst it unmasked the vain pretensions of these assuming and arrogant men, drew upon him at the same time their hatred and resentment, and they resolved on his destruction. They began to practise against him, secretly at first, and in the dark—ridiculing him in the theatres and on public occasions ; and a dramatic poet of that day, named

Aristophanes, celebrated for the keen severity of his satires, composed a piece called "The Clouds," in which the philosopher was represented perched in the air, from whence he was giving forth the most ridiculous maxims and subtleties. Socrates being informed of it, went to see the piece, contrary to his usual custom ; for he seldom or never went to see such representations. He did not betray the least emotion, nor any sign of discontent ; and some strangers who were present being desirous of knowing whom it was that was thus alluded to, he rose from his seat and showed himself during the whole of the time without any appearance of resentment. These were the first blows that were aimed at him, and were but a prelude to the further machinations of his enemies. The troubles, however, to which the state was exposed in the long war and its consequences, caused them to lie long dormant, and it was several years before he was accused in due form. Socrates was the first among the pagans who publicly taught, "That there is but one God, the Creator and Director of the universe." His enemies laid hold of this as a pretext most likely to influence the people. He was accused of denying the gods worshipped by his country, and of endeavouring to introduce a new worship ; of corrupting the youth by instilling wrong principles concerning the divinity ; and of inquiring, from an impious curiosity, into what passes in the heavens and in the bowels of the earth ; with many other charges, equally ridiculous and groundless.

He was first publicly accused, in a full assembly of the people, by a citizen of considerable talent and credit, named Melitus ; and the Athenians, hasty, easily excited, and accustomed to be swayed by their orators, listened with too much complacency. This encouraged his adversaries to proceed, and he was soon afterwards accused in due form. His friends immediately undertook his defence. Lysias, the most able orator of that time, composed an elaborate discourse, in which he vindicated the conduct of Socrates with great force and skill, interspersing the whole with tender and pathetic strokes calculated to work upon the feelings of the hearers. Socrates read it with pleasure ; but *told Lysias* frankly that it would not suit him, inasmuch as it

was more conformable to the rules of rhetoric than to the sentiments and fortitude of a philosopher under his circumstances. He accordingly prepared his own defense, which he pronounced himself. It was delivered in that simple and artless, yet firm and intrepid manner, which had distinguished all his life and actions. His discourse had nothing in it weak and timorous, but was bold, manly, and generous, without passion or emotion, and full of the noble liberty of a philosopher, resulting from greatness of soul and the consciousness of truth and innocence. His zealous and attached disciple, Plato, who was present, transcribed it, and, without any addition, composed from it the work called " The Apology of Socrates." It is considered one of the most consummate master-pieces of ancient oratory.

" Upon what foundation," said he, " can it be alleged that I do not acknowledge the gods of the republic, when it is well known that I am accustomed to sacrifice to them, both in the temples and in my own house? And as to corrupting the youth and instilling false principles into them, let the number and character of my disciples decide, whom I have always instructed openly and in public ; nor can it be denied that the whole aim and tenor of my discourses have constantly been to persuade both young and old against too much love for the body, for riches, and all other precarious things, of whatever nature they may be, and against too little regard for the soul, which ought to be the chief object of their concern and attention. It is also well known I have incessantly urged that virtue does not proceed from riches ; but, on the contrary, riches from virtue ; and that all the other goods of human life, whether public or private, have their source in the same principle. If to speak in this manner, oh, Athenians !" continued he, " be to corrupt youth, I confess myself guilty and deserve to be punished. Pass on me what sentence you please ; but I can neither repent nor change my conduct. I must not suspend or abandon a vocation which God himself has imposed upon me—the care and charge of instructing my fellow-citizens. You know, Athenians, I have never sold my instructions : my poverty is an undeniable

evidence for me in this respect, nor can even envy or slander reproach me with it. As to that dæmon, or voice divine, which Melitus has taken so much pains to ridicule,—it has attached itself to me from my infancy. It is a voice which I never hear but when it would prevent me from anything I have resolved on that would be hurtful to me. It is the same being that has always opposed me when I would have intermeddled with the affairs of the republic; and that with the greatest reason, for I should have been amongst the dead long ago, had I been concerned in the measures of the State, without in the least benefiting my country.”

Socrates pronounced his discourse with so firm and intrepid a tone that he seemed rather the master of his judges than the accused, yet without losing any of that majesty so natural to him. At first Melitus gained only a fifth part of the voices of the whole number, amounting to about 510. The laws of Athens condemned the accuser to pay a fine of 1000 drachmas if he had not the fifth part of the suffrages. Melitus would have had to pay this fine if Amytus and Lycon, two of the most considerable of the citizens, had not joined him, and presented themselves also as the accusers of Socrates: their credit drew over a great number of voices, and there were only 220 for Socrates, and 280 against him. He was, therefore, pronounced guilty.

Socrates was informed that he might demand an abatement of the penalty, and change the sentence of death into banishment, imprisonment, or fine. He replied magnanimously that he would choose neither of these punishments, because that would be to acknowledge himself guilty. “Since you compel me, Athenians,” said he, “to sentence myself according to what I deserve, I sentence myself, inasmuch as that I have passed my life in the instruction of yourselves and your children, and have neglected with that view my domestic affairs, and refused all public employments and dignities. For thus having devoted myself entirely to the service of my country, by labouring incessantly to render my fellow-citizens virtuous: for having

done this, I say, I sentence myself to be maintained in the Prytanium at the public expense for the remainder of my life."

This answer so offended the judges that they condemned him to drink hemlock—a punishment then very much in use. An interval of thirty days elapsed between the passing of this sentence and the execution of it. The occasion of the delay was this: the Athenians used every year to send a ship to the island of Delos, to offer certain sacrifices; and the putting any person to death was prohibited by the laws from the time the priest of Apollo crowned the stern of the vessel, as a signal of its departure, until its return. It so fell out that sentence was passed upon Socrates the day after the ceremony, which made it necessary to defer the execution of it till its return—a period of thirty days; that being the time usually taken up in the voyage.

During this period his friends and disciples constantly resorted to his prison, to listen to his discourses, and to receive the last precepts from his lips. Indeed many of them urged him to make his escape and withdraw from Athens. The gaolers had been gained over, and several of the neighbouring cities sent to intreat that he would come and reside amongst them. But, although suffering under an unjust sentence, nothing could induce this high-minded man to flinch from his duty, which he apprehended called upon him to set before his fellow-citizens this striking example of obedience to the laws.

At length the fatal ship returned to Athens, which was to be in a manner the signal for his death. The following day all his friends, excepting Plato, who was ill, repaired early in the morning to his prison. The gaoler desired them to wait a little, because the eleven magistrates who superintended the prison were just then acquainting the prisoner that he was to die that day. As soon as they retired his friends entered. The chains with which he had till then been manacled were taken off, and he was sitting by Xantippe, his wife, who held one of their children in her arms. No sooner did Xantippe perceive them, than she began tearing her face and hair, and made the prison

resound with her voice. "Oh! my dear Socrates," said she, "your friends are come to see you for the last time." He desired she might be taken away, and she was immediately carried home. Socrates spent the remainder of the day in discoursing with his friends in his usual cheerful and tranquil manner. The subject of their conversation was "The Immortality of the Soul." He explained to his friends all the arguments for believing the soul immortal, at the same time refuting the objections brought against them, and which appear to have been very much the same as those made use of in the present day. It was from this conversation that Plato's celebrated dialogue, called "The Phædon," is taken, and in which most of the reasonings and arguments used by Socrates on that occasion are embodied.

Towards evening he went into an adjoining room to bathe. After he came out of the bath his children were brought to him. He had three; two very young, the other grown-up. After taking an affectionate leave of them, he sent them away, that they might not disturb his last moments. They were scarcely seated when the servant of the Eleven entered, and informed him that the time for drinking the hemlock—which was sunset—was come. In doing this the servant was so much affected that, turning aside, he began to weep. "See," said Socrates, "the good heart of this man! Since my imprisonment he has often come to see and to converse with me. He is more worthy than all his fellows." The fatal cup was then presented to him. Socrates asked what it was necessary for him to do? "Nothing," replied the servant, "but when you have drank the draught to walk about till your legs grow weary, and then lie down." He immediately took the cup, and, having invoked the gods, kept silence for some time. He then drank it off without the least emotion or change of countenance. His friends, who had till then with difficulty restrained their tears, were no longer masters of themselves, but wept abundantly. Socrates alone remained unmoved, and mildly remonstrated with them. "Was it not for this," said he, "that I sent away the women and

children, that they might not fall into these weaknesses?" Appolodinus, one of his pupils, expressing his grief that he should die innocent. "What," said he, with a smile, "would you rather that I should die guilty?" In the meantime he continued walking to and fro, until he found his legs grew weary. He then lay down on his couch and patiently awaited his fate. When he had breathed his last, Crito, who was his most intimate friend, went to him and closed his eyes.

Thus perished, in the seventieth year of his age, "the hero," as he has been styled, "of the pagan world." His death has reflected, through succeeding ages, the highest infamy and reproach to Athens, and plainly shows what may be expected from a people, gentle, humane, and beneficent in the main, (for such the Athenians undoubtedly were), but proud, haughty, and inconstant, wavering with every wind and every impression. When it was too late, people began to open their eyes, and the glaring injustice of the sentence appeared in all its horrors. Athens was filled with universal mourning and consternation; nothing was heard throughout the city but discourses in favour of Socrates. The Academy, the Lyceum, the public walks and market places, seemed still to echo with his loved voice. "Here," said they, "he formed our youth, and taught our children to love their country and honour their parents. In this place he gave us his admirable lessons, and sometimes his seasonable reproofs, to engage us more warmly in the pursuit of virtue. Alas! and how have we requited him?" The schools were shut up, and all exercises suspended. His accusers were called to account for the innocent blood they had shed. Melitus was condemned to die, and the rest banished; indeed all who had had any share in the black calumny were held in such detestation, that none of their fellow-citizens would have any intercourse with them,—not even use the same bath, give them fire, or answer any question; which at last drew them to such despair, that many of them destroyed themselves. The Athenians were not contented with punishing his accusers. By their orders the celebrated sculptor Lysippus erected a statue of brass to

A.M. 3603. his memory in one of the most conspicuous parts of the city; and their sorrow and compunction running into the opposite extreme, amounted almost to religious veneration. They dedicated a chapel to him, as to a hero or demi-god, which they called—

“ THE CHAPEL OF SOCRATES.”

CONTINUATION OF THE HISTORY OF THE PERSIANS AND
GRECIANS.

AFTER the reduction of the power and splendour of Athens by the Peloponnesian war, and the events which followed it, Sparta was the next state that took the lead in the affairs of Greece. Agesilaus was at this time the most celebrated king that ever reigned in Sparta. He was of the blood royal, and came to the crown in consequence of the king his brother who preceded him dying without a lawful heir. Not having been originally designed for the throne, he was brought up as the rest of the Lacedæmonian youth; and educated in the strictest Spartan discipline, from which those children who were heirs to the crown were exempt. He was by this means rendered more fit to govern, and it is probable that the future greatness of his character was partly owing to this circumstance. Agesilaus was small in stature, and not of a commanding aspect; he was moreover lame of one leg; but the easy and cheerful manner in which he bore it, being always the first to rally himself upon the defect, caused it to be little regarded; and indeed it made his spirit of enterprise the more remarkable, for he never on that account declined any undertaking, however difficult or laborious. His appearance altogether was so mean, that when his enemies first saw him, they could not forbear laughing; but notwithstanding this, it used to be said of him, “that little as he was, he made the great king of Persia tremble on his throne.” Soon after his accession, accounts were brought him that the Persians were preparing a great fleet to dispossess the Lacedæmonians of their dominions at

sea. Before Agesilaus came to the crown, even during his boyhood, and whilst he was in the schools, Lysander, the celebrated Spartan commander, conceived a great partiality and attachment for him, on account of the noble and generous qualities he perceived in him, and which won his admiration and esteem; he assisted him greatly with his advice and support in his claim upon the throne, and he now counselled him, before the Persians should have had time to complete their preparations, to carry the war at once into Asia, and thus to fix the seat of it at the greatest possible distance from Greece. The Grecians had several considerable cities in Asia, which had been gradually subjected to the power of the Persians. Agesilaus conceived the design of liberating these cities, as a preliminary step, and a pretext for commencing the war; indeed the cities themselves, it was thought, secretly instigated by Lysander, sent deputies to Sparta to solicit aid, and desiring to have Agesilaus appointed to the command: for so powerful were the Spartan laws at that period, that even their kings were to a certain extent subject to them, and acted under their control. These proposals were received in a full assembly of the people; and Agesilaus, partly through the influence of Lysander, but still more from the respect his countrymen felt for him, was intrusted with the full command of the war, and he promised either to conclude a glorious peace with the Persians, or to employ them so effectually as to leave them neither time nor inclination to bring the war into Greece. Agesilaus had great views, and thought of nothing less than attacking Artaxerxes in Persia itself. After making great preparations, he set out with his army into Asia. When he arrived at Ephesus, Tissaphernes, the Satrap of the Province, sent to demand what had induced his coming, and why he had taken up arms? He replied, that he came to aid the Greeks, who were located there, and to re-establish them in their ancient liberty. The Satrap, who was not yet prepared for resistance, in order to gain time, assured him that his master would give all the Grecian cities in Asia their liberty, provided he com-

mitted no act of hostility before the return of the couriers. Agesilaus agreed, and a time was sworn to on both sides. But Tissaphernes, regardless of his oath, took advantage of the delay to assemble troops on all sides. Agesilaus was apprised of it, but kept his word nevertheless ; being convinced, that in affairs of state, as well as in more private transactions, a breach of faith can have but a very short and precarious success ; whereas fidelity in the observance of engagements, which even the perfidy of the other contracting parties has not power to alter, is the only way to establish credit and confidence. And in effect this religious observance of the treaty gained him the universal confidence and esteem of the cities, whilst the different conduct of Tissaphernes lost him their favour.

When the couriers returned, and Tissaphernes received the troops assigned him by the king, he sent to command Agesilaus to retire out of Asia. The officers of the latter were all alarmed, not believing him in a condition to resist the army of the Persian king ; but he himself received the heralds with a gay and cheerful countenance, bidding them tell their master, that "if ten thousand Greeks under the command of Xenophon had passed through the heart of Asia to the Grecian sea, and beaten the king of Persia as often as he appeared against them, it would be a great disgrace for him who commanded all the forces of the Lacedæmonians, whose empire extended over all Greece by sea and land, not to perform some exploit worthy of remembrance," and he added, that he was "moreover under a great obligation to Tissaphernes, for having by his perjury made the gods the enemies of Persia and the friends of Greece."

Agesilaus, in order to inspire his soldiers with courage, and give them a contempt for their enemies, ordered the commissaries, who had charge of the booty, whenever they took any prisoners, to strip them and expose them to sale. There was always found an abundance of buyers for the habits and armour ; but as to themselves, their bodies were so white and

delicate from having been brought up in luxury and effeminacy, that they only laughed at them, as being of neither service nor value. Hereupon Agesilaus, addressing his soldiers, said, "See there," pointing to the men, "against whom you fight, and there," pointing to the spoils, "for what you fight." At length the season for taking the field having arrived, he drew up his troops and gave Tissaphernes battle. The barbarians did not sustain the first shock, but fled immediately. The Greeks pursued them to their camp, which they forced, with great slaughter, taking much booty. Tissaphernes was accused of treason on this occasion, and of not having done his duty in the battle. Complaints had previously been made against his government to Artaxerxes; and Queen Parysatis, always actuated by revenge and hatred against those who had any share in the death of her son Cyrus, secretly fomented these insinuations against him. But Tissaphernes had so much authority in Asia, that the king was afraid to attack him openly. He therefore sent one of his officers in whom he could confide, under pretence of consulting him about the war. Tissaphernes, who suspected nothing, went to his tent with a very small guard, when he was seized and his head struck off. The officer sent the head to Artaxerxes, who gave it to his mother, towards whom his resentment for her conduct to Statira was beginning to soften, and who knew it would be an agreeable present to a person of her violent and vindictive disposition.

Agesilaus, after this decisive victory, continued advancing, and marched into Phrygia, laying waste all before him. Pharnabasus, the governor of that province, seeing his country ravaged, and unable to withstand such an overwhelming force, sent to request an interview; and a time for meeting was agreed upon. Agesilaus and his friends arrived first at the place appointed, and sat down upon the turf, under the shade of a great tree. Pharnabasus had ordered his people to spread upon the ground skins of exceeding softness, with rich carpets of various colours; but when he saw Agesilaus and his company sitting simply on the ground, he was ashamed of his effeminacy, and

sat down on the grass also. The conference was very friendly, and when it broke up, Agesilaus took Pharnabasus by the hand, saying, "That with such noble sentiments he would be his friend instead of his enemy," promising to withdraw from the limits of his province, and not to enter it again whilst he should be governor. Agesilaus continued two years in Asia, in the course of which time he made the most remote provinces resound with the fame of his wisdom and valour, his moderation and invincible patience in supporting the rudest fatigues. Of the many thousand soldiers under his command, not one was worse provided for or lay harder than himself. So great was the reputation of his success, that Artaxerxes did not dare to meet him openly in the field; but thought it more prudent to endeavour, as some of his predecessors had done in former instances, by the power of money to sow dissension amongst the Grecian States, and in this way subvert his interest. He was but too successful. The first whom he gained over were the Thebans, who, instigated by their orators, whom the Persian king had bribed, declared war against Sparta. These were soon followed by the Athenians, who were glad to seize any opportunity of throwing off the Spartan yoke. The Argives, Corinthians, and other states soon joined the confederacy, so that the Ephori were obliged to send and recall Agesilaus out of Asia, to oppose the combination that was forming against them. When Agesilaus received the summons, he immediately returned the following answer:

"AGESILAUS TO THE EPHORI GREETING,—

"WE have reduced part of Asia, put the barbarians to flight, and made great preparations for extending the war; but as you order me to return, I am not far behind this letter. I received the command not for myself, but for my country, and I know that a general is only deserving of the name as he submits to the laws and obeys the magistrates."

Then without the least hesitation or delay, although in the midst of his victories and success, he abandoned all his

flourishing prospects and sailed home, merely observing that he was driven out of Asia by the thirty thousand of the king's archers; alluding to the Persian coins, which had the impression of an archer upon them, and about that number having been circulated amongst the orators of Athens and Thebes. Xenophon, who had accompanied him into Asia, and had attached himself closely to his person, having been present in most of the battles, returned with him. On their way they were met by one of the Ephori, who came with orders to Agesilaus, immediately to proceed into Bœotia, where hostilities had already commenced; whereupon, turning to those about him, he said, "Now comes the day, for which we were called out of Asia."

Having passed the straits of Thermopylæ, he entered Bœotia, and encamped on the plains of Cherina. The Lacedæmonians, in the meanwhile, had raised an army and taken the field. They were successful in a battle they had with the enemy near Corinth; but this was more than counterbalanced by a signal defeat which their fleet sustained, about the same time, near Cnidos, a city of Coria, in which Pisander, their commander, and the brother-in-law of Agesilaus, was killed. The consequence of this defeat was the revolt of nearly all the allies of Sparta, some of whom declared for the Athenians, the rest resuming their ancient liberty. Agesilaus was on the point of giving battle to the united forces of the Argives and Thebans, when he received the intelligence of this defeat, and of the death of Pisander, his brother-in-law; but though much affected, both at his own loss and that of the public, yet, not to discourage his troops or damp their ardour, he caused it to be reported in the army, that the Lacedæmonians had gained a great victory, and even wore a wreath of flowers on his head in token of this pretended success. He soon after gave battle himself to the Argives and Thebans. Xenophon, who was in this battle, describes it as one of the most furious he ever witnessed. Agesilaus, who commanded the right of the army, was opposed to the Argives, whom he soon routed, and put to flight; but the Thebans, who

were opposed to his left wing, were victorious in their turn. Agesilaus seeing this, marched to their assistance. The contest was long and bloody, and Agesilaus received some severe wounds, his armour being pierced through in several places. Finding it impossible to break the Theban front, he had recourse to a stratagem : he ordered the ranks to open and let them pass through, which, when they had done and the Thebans were beginning to march in some little disorder, as thinking the battle over, they closed again, and charged them in front and rear ; they could not, however, break them or put them to flight. The brave Thebans retreated, fighting until they gained a place of security, valuing themselves much upon the battle, because their part of the army had been a full match for the Lacedæmonians. The next morning Agesilaus, willing to try whether they would renew the combat, commanded the troops to crown themselves with flowers, and a trophy to be erected in honour of Victory. The Thebans, however, did not venture further, but sent heralds to ask permission to bury their dead, which was granted. This was virtually acknowledging him for conqueror. A truce was soon after concluded and Agesilaus proceeded to Delphos, where the Pythian games were then being celebrated. He there ordered a solemn procession and sacrifice to the gods, and consecrated a tenth part of the spoils he had taken in Asia. The offering amounted to one hundred talents. Agesilaus then returned to Sparta, where he was received with every mark of joy and admiration. He had always been greatly beloved by his fellow-citizens, and this feeling was much increased when they found that on his return from foreign countries, where luxury, pomp, and the love of pleasure entirely prevailed, he still preserved the simplicity of his manner and the frugality and temperance of his life. He made no alteration in his diet, in the equipage of his wife, or the furniture of his house ; he even let the gates of his palace remain, which were so old that they were said to have been set up by Aristodemus, the son of Hercules, the founder of the royal family of Sparta, who

flourished eleven centuries before the Christian era: so that these gates must then have stood upwards of 900 years.

Agésilas considered greatness to consist in virtue only; and on a certain occasion, "The Great King"—for so the kings of Persia were used to be styled—being spoken of in magnificent terms, he said, "I cannot conceive wherein he is greater than I, unless he be more virtuous."

In the meanwhile Conon and Pharnabazus, the two commanders of the Persian fleet, and who since the victory gained at Cnidos, and the death of Pisander, had been masters of the sea, ravaged the whole coast of Laconia. After which Pharnabazus returned to Asia, leaving Conon in command, with very considerable sums for the re-establishment of Athens. Conon, who was an Athenian by birth, returned victorious and crowned with glory to his native city, where he was received with general applause; but the prospect of that city, once so flourishing, and which had not recovered from the demolished and dismantled state in which it had been left by the Lacedæmonians at the close the of Peloponnesian war, caused him more grief than he felt joy on again seeing his beloved country after so long an absence. He immediately set to work to A.M. 3611. rebuild the walls and endeavour to restore it to its former state. In this he was assisted by those of the allies who were well inclined towards Athens, and more especially by the Thebans, who were alarmed at the rapidly-increasing power of the Spartans, and moreover irritated by the issue of their late contest with them.

Sparta, on her side, could not see without grief and envy her ancient rival, and almost continual enemy, thus restored to her former power and grandeur; and regarding it as the prognostic of her own ruin, took the mean resolution of making peace with the king of Persia. Nothing could be more shameful and inglorious than this peace, concluded out of fear and revenge to Athens, in which it was agreed to deliver up again to the Persians all those cities belonging to the Greeks in Asia which Agésilas had so nobly redeemed. Agésilas himself had no part in this treaty; on the contrary, he was very indignant

at it, as also were most of the considerable cities in Greece, particularly Athens and Thebes ; but as they were weakened and exhausted by domestic dissensions, and not in a condition to support a war against so powerful an opponent, they were obliged to comply with it, excepting the Thebans, who at first had the courage to oppose ; though, eventually, finding themselves abandoned by the rest, they also were compelled to accept it.

Such was the sad consequence of the divisions and jealousies which armed the Grecian States against each other, and which indeed was the end proposed by Artaxerxes in distributing his bribes amongst them. He well knew they were invincible when united, and his aim was “ to divide and conquer.” In this he was but too successful, as a slight glance at the two treaties between the Greeks and Persians—the one concluded under Xerxes Longimanus about sixty years before, and the present—will shew. In the former, Greece, victorious and triumphant, gives the law to Persia, assumes the liberty of all the Grecian cities in Asia, imposes her war conditions, and even prescribes bounds and limits which the Persians were not to exceed. In this, on the contrary, Persia grown haughty and imperious from having found out the secret of subjugating the Greeks, by embroiling them with each other, and thus exhausting their forces against themselves, compels them to subscribe to their own subjection, and to abandon all their empire in Asia Minor, confining themselves within the narrow limits of their own country.

Sparta was at this time in her greatest splendour, and the power of the Lacedæmonians at its height. All Greece was in a manner under their sway, either by alliance or subjection. They were in possession of Thebes, now become a most powerful city, together with all Bœotia. They held Argos in dependence ; Corinth was at their disposal, and implicitly obeyed their orders ; and even Athens, newly risen from her ashes, was in no condition to make head against them. In the midst of all this prosperity a blow came from an unexpected quarter, *and one from which there seemed the least to apprehend ; but*

where they had acted with the greatest injustice, namely, from Thebes. For though the Spartans treated the Thebans in appearance as friends and allies, they were in reality jealous of their rising power and spirit.

The city was governed by two supreme magistrates, or polemarchs, as they were termed, each of which was at the head of a considerable faction or party which at that time divided it. One of these parties consisted of the oligarchy, and was favoured by the Lacedæmonians; it had the polemarch Leontides at its head. The other declared openly for liberty and a popular form of government, and was on that account disliked and opposed by them. At the head of this party was the other polemarch, named Ismenius. He had with him two young and illustrious Thebans, who were about to figure very conspicuously in, and indeed give quite a new complexion to the affairs of Greece, from the great

A.M. 3626. events in which they took a principal share. These were Pelopidas and Epaminondas, who were employed together in the administration of public affairs, and were united by the strictest friendship. They were both descended from the noblest families of Thebes; but their outward circumstances were widely different. Pelopidas, sole heir of a rich and flourishing family, was nurtured in the greatest affluence. Epaminondas, on the contrary, was born of poor parents, and had no inheritance except his poverty,—but to this he was not only familiarized from infancy, but it was rendered still more light and easy by his taste for philosophy, and the uniform simplicity of his life. Pelopidas—who prided himself on employing his wealth and great estates in acts of benevolence and the relief of necessitous persons who were deserving of his bounty—to show that he was the master of his riches, and not their slave—was very desirous of sharing his fortune with his friend. But not being able to prevail upon him to accept any of his offers, he resolved to become a partaker of his poverty by following his example in the plainness of his dress and the frugality of his table. They were both equally inclined to virtue; but Pelopidas delighted most in bodily exercises;

Epaminondas in the cultivation of the mind : the one employing his leisure in wrestling, and the exercises of the chase ; the other in conversation and the study of philosophy.

Such was the state of affairs at Thebes when Leontides and some others at the head of the oligarchy, desirous of suppressing and getting rid of the popular party, proposed to Phœbidas, a Spartan general—who was on his march towards some cities of Macedonia with whom the Spartans were at war, and who was then encamped with his army near Thebes—on his way to seize the citadel, called Cadmea, to drive out Ismenius and his adherents, and take possession of it in the name of the Lacedæmonians.

Disgraceful as this proposal was, and in direct violation of the faith of treaties—Sparta being at that time in strict alliance with Thebes—Phœbidas nevertheless listened to it, and, without duly considering the consequences, suffered himself to be persuaded ; and whilst the Thebans, entirely secure, as they thought, under the lately-concluded treaty of peace, were celebrating the feast of Ceres, he marched into the city, conducted by Leontides, and took possession of the citadel. The senate was sitting at the time. Leontides went up to the senators and declared that nothing was to be apprehended from this proceeding, as the Lacedæmonians were only the enemies of those who were for disturbing the public peace ; that as for himself, as the office of polemarch gave him the power of confining such as caballed against the State, he should put Ismenius, who was factiously disposed, into a place of security. He accordingly caused him to be seized and carried to the citadel. The party of Ismenius, seeing their chief a prisoner, and apprehending violence to themselves, quitted the city, to the number of 400 and upwards, and retired to Athens. They were soon afterwards banished by a public decree. Pelopidas was amongst them ; but Epaminondas remained unmolested at Thebes, being considered as a man entirely devoted to the study of philosophy, who did not intermeddle with the affairs of State, and on that account, as well as from his poverty, not to be feared.

This enterprise of Phœbidas—who at a time of general peace

had thus taken forcible possession of a citadel to which he had not any right or claim—occasioned great murmurings and complaints throughout Greece. But the Spartans, though they could not openly justify the transaction, and affected to bring Phœbidas to a sort of trial, only imposed a fine upon him and removed him from his command, at the same time retaining possession of the citadel; which showed that, if they did not secretly approve, at least they had no objection to reap the benefits of it. Even Agesilaus did not entirely escape censure on the occasion; for when he was enquired of by some who were opposed to him in Sparta, “under whose authority Phœbidas had acted,” he did not scruple to assert, that “the action should be considered in itself, and whether or not it were useful and expedient to Sparta; as in that case he was permitted to act on his own authority, and without waiting for the orders of any one.” This was strangely at variance with his known principles, and with his assertions on other occasions “that justice was the supreme virtue, and that without it valour itself and every other great quality were useless and unavailing.” Nor was this all: for when the Spartans understood that the exiles who had returned to Athens were well received there, and in great esteem with all persons of worth and honour, they sent letters desiring that they might be expelled the city; but commiseration for the injustice that had been practised towards them, together with the urbanity and humanity natural to the Athenians, made them reject the proposal.

In the meantime Pelopidas, who, though then very young, was nevertheless of an ardent and enterprising disposition, applied himself to rouse the exiles, and induce them to exert themselves, not only to recover their lost position, but also to restore the Thebans to their liberty, and deliver them from the tyrants who now usurped authority over them. He went to each of the exiles separately, representing to them “how unworthy it was of honest men to content themselves with having saved their own lives, and to look with indifference upon their country enslaved and miserable.” This discourse had its effect upon the exiles, they

being already predisposed of themselves to the project. They privately sent to their friends at Thebes, acquainting them with their resolution, and requesting their co-operation in the common cause ; these, on their part, entered fully and gladly into the design. Charon, one of the principal persons of the city, offered to receive the confederates into his house. Epaminondas, laying aside his books and literary pursuits, laboured to inspire the younger Thebans with a desire to throw off the Spartan yoke ; and even the secretary to the polemarchs, whose name was Philidas, entered into the scheme.

Everything being arranged, the exiles repaired secretly and in different groups, to escape notice, towards Thebes. They met at night in a little town near the city, called Thraisium, where it was agreed that a small number of the most intrepid amongst them should venture in. Twelve persons, all of the best families of Thebes, offered themselves for this bold enterprise. Pelopidas was at their head. Having despatched a messenger to Charon, to apprise him of their intentions, they embraced their companions and set out from Thraisium, dressed in mean habits, taking their dogs with them, and carrying poles and nets, as if in pursuit of game. In this way they arrived at Thebes towards the close of the day, and, having separated, entered the city at different gates.

It happened, very opportunely for them, that just at this time there was a fall of snow, it being winter, and the north wind blew strong, which kept people within doors, and withal gave them an excuse for concealing their faces. They went straight to Charon's house, where they were joined by those of their friends who were in the secret, amounting in all to about forty-eight.

Philidas, on his part, omitted nothing that might contribute to the success of the enterprise. He invited them and their friends to supper, and provided an exquisite repast ; but in the midst of it, it began to be whispered about that the exiles were in the city. Philidas without appearing to notice it, did his utmost to change the discourse,

freely pledging his guests with wine. Archias, however, one of the polemarchs, would not be satisfied without sending to Charon, he being one of the principal inhabitants, to desire his immediate attendance. Pelopidas and his companions, having put on their swords and armour, were preparing to set out, when a loud knocking was heard at the gate. They found that it was an officer from the magistrates, with an order for Charon to attend them immediately. They were greatly alarmed, concluding their plot was discovered. However, it was thought best for Charon to go and present himself with as little concern as possible, in order to ascertain the extent of their danger. Being arrived at the house where the feast was held, Archias asked him the meaning of a report that disaffected people were in the city, and concealed in one of the houses. Charon affected surprise, and finding by their answers to his questions that they had no precise information, he assumed a bolder tone, and said that very likely the report was only a false alarm, intended to interrupt their mirth, but that he would go and make inquiry respecting it; and so departed, leaving them at their carousals. But the enterprise was presently after exposed to a still greater danger. The whole of the plot had by some means been discovered at Athens, and a packet, containing a circumstantial account of it, dispatched to Archias. The courier who was sent with it was charged to deliver it into his own hand, which he did, at the same time saying, "My lord, the person who writes these letters entreats your immediate attention to them, they being serious affairs." But Archias, who was by this time under the influence of wine, replied, laughing, "Serious things to-morrow;" and, taking the packet, put it under the pillow of his sofa, or couch, where it was found the next day. These words afterwards passed into a proverb amongst the Greeks, and were often cited by way of caution or warning against delay.

When Charon returned home, he related to his friends all that had passed, adding, "They had not a moment to lose." Whereupon dividing themselves into two parties; the one, with

Pelopidas at their head, marched against Leontides, who was not at the feast; the other, under the command of Charon, against Archias. These last had put on women's attire over their armour, and crowned themselves with wreaths and garlands, so as entirely to conceal their faces. Being arrived at the house where the feast was kept, Philidas represented that they were females whom he had invited to join their party; but said they would not come in until the servants were all dismissed. These were accordingly sent to some neighbouring houses, where Philidas had taken care to have plenty of wine provided for their entertainment. The guests, who were all inebriated, rose up to receive the pretended females, who, throwing off their habiliments, entered sword in hand, and falling upon Archias and the magistrates, who also were full of wine, and in no condition to defend themselves, put them all to the sword.

The other party, which, under the command of Pelopidas, had marched against Leontides, met with more resistance. Leontides, who was asleep in his bed, awoke with the noise, and, snatching up his sword, laid some of the first who attacked him dead at his feet; but was at length overpowered by numbers and killed. The news soon spread through the city, which was filled with terror and confusion. The inhabitants, roused from their sleep, and having no precise information of what had happened, ran to and fro in the streets, in the greatest confusion, waiting impatiently for the day. At sunrise, however, the rest of the exiles arrived, and the people were summoned to assemble. Epaminondas and Gurdias presented Pelopidas and the rest to them, exhorting them to assist their country. The whole assembly rose up and received them with acclamation, as their benefactors and deliverers. Then, without loss of time, they marched to the citadel, which they retook, before there was time to send for a reinforcement from Sparta. But no sooner were the Lacedæmonians made acquainted with this enterprise of Pelopidas, than they prepared to march against Thebes. Agesilaus, who was but

too sensible of the injustice of the transaction, in the first instance declined taking any part; and as he was now of an age when by the laws he was excused from bearing arms, he claimed to be excused on that ground, and his increasing infirmities, and left the whole undertaking to his colleague and joint sovereign, Cleombrotus. This latter accordingly entered Bœotia with a large army. But little decisive was achieved at first, the Thebans being fearful of coming to a general action with the Spartans; standing, as they did, alone, and having no assistance from the other States; for the Athenians, though they secretly befriended their cause, were afraid openly to espouse it, not being in a condition to make head against the Lacedæmonians. They had, however, frequent skirmishes, in which the Thebans were generally victorious, and which gradually inspired them with courage. Pelopidas, who was at the head of affairs, rightly judging that if he could once embroil the Athenians with Sparta, he should thenceforward have their aid, contrived the following stratagem:—He sent one of his friends, a merchant, to Sphodrias, one of the Spartan generals, with a proposition on his behalf, to fall by surprise upon the Piræus, a fortress of the Athenians, and take possession of it. Sphodrias, who was a vain man, desirous of acquiring a name, and envying the renown Phœbidas had acquired amongst his countrymen by his enterprise against the citadel of Cadmea, without considering the glaring injustice of the thing in either case, listened to the suggestions of the Theban merchant, who represented how agreeable it would be to the Spartans to see themselves masters of Athens, and that the Thebans, who were much incensed against the Athenians for deserting their cause, would not lend them any assistance. Sphodrias, who was not deficient in courage, and had acquired some reputation amongst the soldiery, was easily persuaded that it would be a glorious and shining exploit to seize the Piræus of his own accord, and thus, by an unforeseen attack by land, deprive the Athenians of their great power at sea. But he had not

sufficient judgment for the undertaking. The project was as ill executed as it was rash and unjust. He set out from Thespia, where his army was stationed, by night, with the view of surprising the Piræus before daylight; but the dawn overtook him in the plains near Eleusis. It is said that, some light appearing to the soldiers to stream from the temple of Eleusis, they were seized with a superstitious terror, and refused to proceed; when Sphodrias, finding his march could not be concealed, lost his enterprising spirit, and, after collecting some trifling booty, made a disgraceful retreat to Thespia.

The attempt, however, produced the effect that Pelopidas had anticipated and desired; for the Athenians, enraged against the Spartans for this act of treachery, readily united with the Thebans, at the same time sending deputies with their complaints to Lacedæmon. The Ephori thereupon cited him to appear before their council to answer for his conduct; for they could not openly justify such an act of flagrant injustice, even had they been secretly disposed to wink at it, as being advantageous to the state. Sphodrias had nothing to plead in extenuation; but the course of justice was interrupted from a quarter whence of all others it was most reprehensible. Sphodrias had a son named Cleonymus, young and handsome, and for whom Archidemus, the son of Agesilaus, had contracted a violent friendship. Archidemus very naturally sympathized in the anxiety of his friend on account of his father, and by his tears and importunities he at length prevailed upon Agesilaus to procure his acquittal. He pleaded with the Ephori, that, though he highly disapproved the enterprise, yet he looked upon Sphodrias as a brave man, and that Sparta had occasion for such warriors as he. This drew upon Agesilaus the censure of all Greece, inasmuch as to gratify a juvenile friendship of his son, he had obstructed the course of justice, and subjected his country to the reproach of such flagrant offences. It also increased the dissatisfaction of the Athenians, who not only renewed their alliance with the Thebans, but made active preparations to assist them. They fitted out a fleet, the com-

mand of which they gave to Timotheus, the son of the illustrious Conin,—he who some time before had, with the assistance of the Persian fleet, raised Athens, as it were, from her ashes, and restored her in a great measure to her former power and splendour. Timotheus was not only equal in merit and ability to his father, but was also distinguished by the gift of eloquence and a taste for the sciences; and such remarkable facility and success attended his early enterprises, that those who envied him the glory arising therefrom, caused him to be painted asleep, with Fortune taking cities for him in nets.

The Spartans at length began to feel seriously alarmed for the consequences of their rash and unjust conduct. They now set about making preparations in earnest for the war, and prevailed upon Agesilaus to take the command of the troops against Thebes. He accordingly set out and entered Bœotia, where he did considerable damage to the Thebans, though not without loss on his own side. The two armies did not come to a regular battle, but they were perpetually engaged in skirmishes, in which the Thebans not unfrequently had the advantage, which added both to their confidence and experience. On a certain occasion being suddenly surprised by the Spartan troops, some one ran in all haste to Pelopidas, saying, "We are fallen into the enemy's hands!" He coolly replied, "Why not the enemy fallen into ours?" and in fact they gained a complete advantage. Several campaigns passed in this manner, until the other States of Greece became weary of a war in which the Lacedæmonians only were interested, and which seemed to have no other end than the aggrandisement of that particular State; and they felt anxious for a general peace. For this purpose deputies were sent to Sparta, to concert measures for bringing about so desirable an end. Amongst these deputies was Epaminondas, who went on behalf of the Thebans. He was at that time justly celebrated for his profound knowledge and erudition, but had yet given no proofs of his ability in the administration of affairs. On this occasion, he made a speech, not on behalf of the Thebans alone, but Greece in

general, tending to show that the war augmented only the power of Sparta, whilst the rest of Greece was ruined by it. Agesilaus, perceiving that the other deputies listened to him with great attention, rose hastily from his seat, and cut him short, by demanding, whether he agreed that the cities of Bœotia should be free, and dependent no longer upon Thebes. Epaminondas demanded, in his turn, whether the same independence and liberty would be granted by Sparta to the cities of Laconia. At this Agesilaus became more and more angry, and insisted on his declaring plainly, whether he consented that Bœotia should be free. Epaminondas repeated the question, as to whether on his side he consented that Laconia should be free. Agesilaus hereupon seized this as a pretext for breaking with the Thebans, and immediately struck them out of the league. The rest of the allies signed the treaty, not from inclination, but from fear of the Lacedæmonians, whose power they dreaded.

The Thebans, thus left alone to bear the whole weight of Spartan indignation, were at first greatly alarmed, and all Greece looked upon them as lost. But they did not know that in a single man they possessed more than armies. This man was Epaminondas. They appointed him general, in conjunction with Pelopidas and some others. Having raised all the troops he could muster, he set out to meet the Spartans, who had already begun their march towards Bœotia. Being told by the augurs, that the omens were unfavourable, he said, "There is but one good omen,—to defend one's country." But finding the soldiers were much discouraged by it, he instructed several persons to come from different places and report omens in his favour. This in some measure reassured them. The two
A.M. 3634. armies came up with each other at Leuctra, a small town of Bœotia, between Platæa and Thespia. That of the Thebans consisted only of 6,110 foot, and 400 horse; whereas that of the Spartans, including the assistance they had obtained from their allies, and such as they could engage to unite with them, amongst whom was Dionysius, the Tyrant of Syracuse,

amounted to 24,000 foot and 1,600 horse,—just four times the number. But the Thebans were all choice troops, animated by an ardent love for their country; whereas the Lacedæmonian army—that part of it at least which consisted of the allies—were men picked up by chance, who engaged in the war with reluctance, through fear of the Lacedæmonians, and not because they approved of it. They were as much inferior to their enemies in courage as they were superior in numbers.

As soon as the two armies met, an obstinate and bloody battle ensued. The Thebans, who were commanded by Epaminondas and Pelopidas, exerted incredible valour: the skill and prudence of these two great men compensating for their deficiency in numbers. Victory was for a long time doubtful; but at length Cleombrotus, one of the Spartan kings and colleague of Agesilaus, being killed, the Spartans began to give way. That detachment of the army, however, which was immediately under his command, made great efforts to retain possession of his body. They succeeded in gaining their point, and carried it off. When the allies understood that Cleombrotus was killed and that the Lacedæmonians were giving way, looking upon all as lost, they immediately took to flight; which so dispirited the rest of the army that they very soon followed their example. Epaminondas pursued them vigorously and killed great numbers. This battle was termed the battle of Leuctra, from the place where it was fought. The Lacedæmonians had never before received such a blow. They lost no less than 4,000 men, whereas the Thebans had only 300 killed.

When the news of this terrible defeat reached Sparta, it caused the utmost consternation. The gymnastic games were at that time being celebrated, and the city was full of strangers; and although the Ephori were fully sensible of their misfortune, they would not suffer the games to be suspended, or any change to be made in the usual festivities. The next morning, when the extent of their calamity and the loss which each family had sustained became fully known, the city was filled with gloom and sadness. But through it all, the sternness and peculiar

rigidity of the Spartan character showed itself. The parents and friends of those who had died in battle met in the public places, and embraced and congratulated each other ; whilst, on the contrary, the friends of the survivors kept close in their houses, overwhelmed with shame and disgrace. Even the women, in whom maternal tenderness and natural feeling seemed almost extinguished by the stern ferocity of their laws, shared in the same sentiments. Those mothers who expected the return of their sons, displayed, or affected to display, only grief, silence, and tears ; whilst such as had lost theirs, were seen hurrying to the temples, to thank the gods and congratulate each other on their glory and good fortune.

As soon as the first shock of this grievous affair was over, a new difficulty presented itself. According to the laws of Sparta all those who fled in battle were from thenceforward disgraced. They were excluded from all public affairs, and any one who met them in the street was allowed to buffet them or offer them any insult, to which they were compelled to submit. They were also obliged to shave half their beard, and wear ragged and parti-coloured clothes, and it was considered disgraceful to associate with them, or to contract alliance with them in marriage. But on this occasion the fugitives were so numerous, and, moreover, belonged to some of the most powerful families, that it was not only unsafe and almost impracticable to impose the usual punishment upon them, but Sparta could not afford to be deprived of the services of so many of her soldiers, at a time, too, when there was such pressing occasion for them. After much deliberation it was concluded to refer the matter to Agesilaus, granting him full power to act on the occasion, or to make such alteration in the laws as he might deem expedient. Agesilaus immediately decreed " that for that day the laws of Sparta should sleep and be of no effect ; but that ever after they should remain in their full force and authority." By this simple but wise measure he saved the fugitives, without changing or retrenching anything.

The two Theban generals, Epaminondas and Pelopidas, lost no

time, after the battle of Leuctra, in improving their victory. They collected all the troops they could muster among the Bœotians and their allies, and, without giving the Lacedæmonians time to recover from their panic, entered Laconia and advanced to the very gates of Sparta, laying all the country waste with fire and sword. Agesilaus had planted his troops in the midst of the city, and would not suffer them to engage with such an impetuous torrent, though the Theban generals were constantly daring him to come out and give them battle. Within the city the greatest tumult and alarm prevailed. For more than 600 years no army had dared to set foot within their territories, and it was their proud boast that "no Spartan woman had ever seen the smoke of an enemy's camp." The murmurs against Agesilaus, who was looked upon as the chief cause of this disastrous war, were very general; but he remained firm to his purpose, and neither the tumult within the city, nor the taunts of the enemy without, could prevail upon him to hazard a battle. At length, finding nothing of any account was to be effected, and winter coming on, they retired to their country, laying waste all before them with fire and sword.

This extraordinary success of the Thebans began to create alarm in the other States of Greece; for, though they were willing that the pride and arrogance of Sparta should be humbled, yet they did not wish to see her so greatly reduced. The Athenians, in particular, aware that should Sparta be overthrown, they would not be able alone to stand against such a formidable power, made common cause with the Lacedæmonians, and they sent ambassadors to the king of Persia with a proposition for entering into a league with him. The Thebans, being apprised of this, also sent to solicit his aid and support on their behalf. Pelopidas was chosen to conduct the embassy. The fame of the battle of Leuctra and the success which followed had already reached Asia, so that they were received with every mark of respect; and when the prince and nobles saw Pelopidas, they cried out, "This is he who deprived the Lacedæmonians of their empire by sea and land, and obliged Sparta—who not

long since, under her king Agesilaus, threatened no less than to invade us in Susa and Ecbatana—to confine herself within her own territories.” Artaxerxes himself was much pleased with his arrival, and paid him extraordinary honour. He also offered him rich and magnificent presents: these Pelopidas did not accept, but he accomplished the object of his embassy, which was that the Thebans should be reckoned amongst the king’s friends and allies. He represented to him how much it would be to his interest to protect an infant power; one, too, which had never borne arms against the Persians, and which would form a kind of balance between Sparta and Athens, those perpetual enemies of Persia. Artaxerxes fully entered into his plans, and before the embassy left, it was decreed that the Thebans should be declared the friends and allies of the king.

Pelopidas did not live long after his return. He lost his life by imprudently venturing himself in a battle against Alexander, tyrant of Pharo, a city of Thessaly. Until a short time previous to the present period, Thessaly had always been a free state. But Jason, an ambitious and enterprising man, having usurped the sovereign power in Pharo, endeavoured to extend it over all Thessaly; but death prevented his design. Jason left two brethren, who retained the supreme command—Polydorus and Polyphron; the latter of whom killed the former for the sake of reigning alone, but was himself killed soon after by Alexander, the son of Polydorus. This he did under pretence of revenging the death of his father, but in reality to possess himself of the power.

This Alexander of Pharo was one of the greatest and most brutal tyrants that ever disgraced humanity. He would hearken to neither reason nor justice. He took delight in devising all sorts of torments for those who unhappily were in his power. He would cause men to be buried alive; to be covered with the skins of wild beasts, and then either hunted down by dogs or pierced to death with arrows. Yet though so great a tyrant to others, he was, as is mostly the case, himself an abject slave to fear and distrust. His whole palace was

filled with guards, who kept watch during the night; but he had not confidence even in them. He slept in a high chamber, to which he ascended by means of a ladder, which he drew up himself after his entrance; and near this chamber a great dog was chained to guard it, so exceedingly fierce that he would suffer no one to approach him except the man who gave him his food. Yet, notwithstanding his savage and brutal nature, there were times when Alexander seemed susceptible of emotion and feeling. One day, happening to be present when a celebrated actor was performing, he suddenly left the theatre; but sent to the actor, desiring him not to be disconcerted on that account; for it was not from dissatisfaction with him, but that he was ashamed the citizens should see him weep at the misfortunes of those who had shown so little compassion towards them.

The people of Thessaly, apprehensive that the tyrant was secretly intriguing to subject them all to his power, became greatly alarmed, and sent ambassadors to Thebes to solicit their interference and aid. This was readily granted, and Pelopidas took upon himself the charge of the expedition. He set out for Thessaly with a large army, and was at first victorious, and obliged Alexander to submit to him. He endeavoured by mild persuasive measures to change his disposition, and to convert him from a tyrant into a just and humane prince. But he was not fully aware of the incorrigible and brutal disposition he had to deal with, and having incautiously trusted himself too much in his power, Alexander, with the blackest perfidy, seized his person and made him prisoner. He carried him to Pharo, and made a show of him to all the people; thinking by such treatment to humble his pride and abate his courage; but Pelopidas, so far from appearing to sink under it, exclaimed loudly against the tyrant for daily torturing and putting to death so many of his innocent subjects. When Alexander heard this he caused him to be shut up, allowing no one access to him but his keepers. Thebæ, however, the wife of the tyrant, and the daughter of Jason, visited him several times in his prison, and from his conversation and noble demeanour and sentiments she

conceived a still stronger aversion and horror for the tyrant who had treated her and her family with such cruelty and insolence.

When Epaminondas learned the situation of his friend, though he could not but blame his imprudence in having so incautiously trusted himself within reach of so unprincipled a man, who made no scruple of violating, not only every rule of justice and humanity, but the most common and received rules of war and policy, he hastened to his relief. Alexander was terrified at the very name of Epaminondas. He sent an embassy in all haste, to offer satisfaction, and to propose an alliance with the Thebans. But Epaminondas would not allow the Theban name to be disgraced by an alliance with such a character; and, having recovered Pelopidas out of his hands, and placed the Thessalians in security from any further attempts, and in good understanding with each other, he returned home. These events took place previous to the embassy of Pelopidas to the king of Persia. During his absence, and as Thessaly had remained in a tranquil state, Epaminondas thought he might withdraw the Theban troops. But Alexander, on whose mind the lessons he had received had not made a lasting impression, no sooner found himself at liberty from restraint, than he gave loose to his ferocious disposition. Under one pretext or another he nearly ruined several of the principal cities of Thessaly, and put garrisons into others. These cities apprehending they should be entirely reduced to a state of slavery, sent once more to Thebes to entreat assistance, and praying that Pelopidas, who had justly acquired their admiration and esteem whilst amongst them before, and which had been increased by his conduct and behaviour on his late embassy to Persia, might be sent to their aid. This was readily granted, and Pelopidas, who still retained feelings of irritation and resentment against Alexander, on account of his shameful and unprincipled treatment of him in the former war, made vigorous preparations. It so happened that just as he was on the point of

setting out, there occurred an eclipse of the sun, by which the city of Thebes was darkened at noon day. This occasioned great consternation amongst the troops, who looked upon it as a bad omen. Pelopidas, not choosing to compel them to march against their will, and fearing moreover to expose them to the risk under their present apprehensions, set out himself with only a few Theban volunteers and some strangers. When he was arrived at Pharsalia he assembled his few forces, and marched against Alexander, who, being apprised of the position of Pelopidas and the small number he had with him, hastened to meet him, before he should have time to collect more. Pelopidas, being informed that the tyrant was coming against him with a large army, exclaimed "So much the better: we shall beat so many more!" And in fact, the army of the tyrant, though they stood the charge vigorously at first, soon gave way, and the victory would have been complete, had not Pelopidas, taking fire at the sight of Alexander, and no longer master of himself, but forgetful both of his own safety and his duty as a general, rushed forward, impelled by his exasperated feelings. The tyrant, who did not dare either to meet or face him, fell back and hid himself amongst his guards.

Pelopidas, who rushed on with heedless impetuosity, A.M. 3635. soon broke the foremost ranks, but those behind fighting from a distance, pierced his armour through with javelins, and he fell dead, before his troops, the Thessalians in particular, who were extremely anxious to save him, could arrive to his assistance. They succeeded, however, in gaining possession of his dead body; and having put the enemy to the rout, pursued them a considerable distance, so that the field was strewed with dead bodies. The battle took place near the temple of Thetis.

Pelopidas was greatly lamented, not only by the Thebans, but by all the inhabitants of Thessaly, on whose account he had sacrificed himself. His death changed the rejoicings for the victory into mourning. A profound silence reigned through the troops, who neither put off their armour, nor bound up their wounds, when they first heard he was dead.

The inhabitants of all the cities through which his body passed on its way to Thebes, old and young, magistrates and priests, came out to meet it, and accompanied it in procession. When the time of interment came the Thessalians begged that they might bear the sole expense. The funeral was magnificent, in character with the high estimation in which he had been held ; and did honour to his memory, less by the pomp and splendour with which it was attended, than by the sorrow and sincere regret evinced by all who knew him.

The Thebans continued the war after the death of Pelopidas, until they had arrested from the tyrant's grasp all the cities of Thessaly, and restored them to their liberty. This so exasperated him, that he no longer set any bounds to the cruelty and ferocity of his disposition. At length his wife Thebè, unable longer to endure his treatment of her, entered into a conspiracy with two of her brothers, to take away his life. She concealed them during the day-time in an apartment near his chamber; and when he entered it at night filled with wine, and when she perceived he was sunk into a profound sleep, ordered the slave who had charge of the fierce dog, and who was almost the only person who could approach him, to take it away. Then, having covered the steps of the ladder with wool, to prevent their making a noise, she made her brothers ascend, armed with daggers. When they reached the door they were seized with terror, and refused to proceed further ; but, Thebè threatening to awake the tyrant and inform him of the plot, they went in and dispatched him with many wounds.

Very different was the effect produced by the news of his death than had followed that of Pelopidas. No sooner was it known in the city, that the tyrant was really dead, than it caused the greatest rejoicing. The populace seized his dead body, and having trampled it under foot and treated it with all manner of insult, in consonance with the savage and barbarous custom of those times, they gave it a prey to be devoured by the dogs and vultures. And indeed it must be acknowledged, that the share which his wife had in this transaction partook

much of the same character ; for though his treatment of her, and the universal horror and detestation in which he was held, seemed in some sort to palliate if not excuse it, still it was one of many instances which marked the ferocity of those barbarous times, and from which even the female character was far from being exempt.

Epaminondas survived his friend and colleague about seven years. During the greater part of this period the Thebans were almost constantly engaged in war with the Lacedæmonians, over whom they gained several victories. At length Agesilaus finding himself unable to cope with them alone, prevailed on the Athenians and some other of their allies, who were beginning to feel some little jealousy with regard to this rising power, to unite with him ; and having collected a large army placed himself at the head, and marched against the Thebans, hoping to overwhelm them at a blow. A furious battle was fought near Mantinea : the slaughter was immense, and victory remained a long time doubtful. Epaminondas performed prodigies of valour, but at length he received a mortal wound in the breast from the javelin of a Spartan named Calliorites. He fell immediately : the wood of the javelin being broken off, the iron-head which had pierced the cuirass remained in the wound, and caused extreme torment. The battle raged round him with increased fury, the Spartans using their utmost endeavours to take him alive, the Thebans to save him. The latter gained their point, and succeeded in carrying him off the field, after having routed their enemies, whom, however, they did not pursue far, contenting themselves with remaining masters of the field and of the dead. Epaminondas was carried to his tent, where the surgeons, having examined the wound, declared he would expire as soon as the head of the dart was extracted. This threw all present into great sorrow and affliction, lamenting that so great a man was about to die ; and to die, as they expressed it, without issue. For himself he only expressed his concern with regard to the success of the battle, and on being shown his shield—a proof that the enemy

had not possession of the arms, which was always considered a great point with ancient warriors. With the assurance that the Thebans had gained the victory, he turned to his friends, and said with the greatest composure, "I do not regard this day as the end of my life, but as the beginning of my happiness and glory. I leave Thebes triumphant, proud Sparta humbled, and Greece delivered from the yoke of servitude. For the rest I do not consider that I die without issue—Leuctra and Mantinea are two illustrious daughters, that will not fail to keep my name alive and to transmit it to posterity." Having said this, he took leave of those around him, drew the head of the javelin out of the wound, and immediately expired.

Such was the dark and imperfect notions of the Pagan world: never carrying their views further than the limits of
 A.M. 3642. this narrow and terrestrial scene, they seemed to have no idea of anything beyond the applause of men, and the glory and honour of this present world.

The Theban power and splendour expired with Epaminondas. He has been considered by many historians and commentators as one of the most illustrious men Greece ever produced, inasmuch as by his great and almost individual talents he raised his native city, which before was distinguished for nothing memorable, almost to give laws to the whole of Greece; but, having lost him—"like a dart which, when its point is blunted, is no longer," as is observed by Justin, "in a condition to wound"—she sunk again into her original obscurity; so that the glory of Thebes might be said to owe its birth, its rise and decline with this great man.

After the battle of Mantinea, all parties, weary of the war, concluded a general peace upon the king of Persia's plan—namely, the security to each city of its own laws and liberty. The Lacedæmonians alone secretly repined at this disposition of things; for whereas they had long lorded it over Greece, of which they considered themselves in some sort the masters, they could not endure that the fruits of their conquests and the cities they had acquired should be thus wrested from them

and rendered independent. Angry with Artaxerxes for having imposed this necessity upon them, they seized the first opportunity of showing their resentment, and it was not long before one presented itself. Notwithstanding the ill success of his former endeavours to subjugate Egypt, the king of Persia resolved on another attempt. Tachos, who at that time sat on the throne of Egypt, being apprised of this, and understanding that preparations were making for a new invasion, sent to request aid of the Lacedæmonians, and particularly of Agesilaus, promising to make him generalissimo of his army, if he would come and take the command. Agesilaus had the meanness to comply, and set out for Egypt at the head of a considerable number of troops. By this action he lowered himself greatly in the estimation of all Greece: it was thought below the dignity of a king of Sparta, and a great captain whose name was renowned throughout the world, and who was then eighty-two years old, to serve under and receive pay from an Egyptian vassal—for in that position Tachos was considered to stand to the king of Persia. When Agesilaus landed in Egypt the king's principal generals and officers of his household went to the ship to receive him. The Egyptians were extremely desirous of seeing him, and multitudes repaired to the shore for that purpose. They expected to see a great and magnificent prince, from the renown which the fame of his valour and exploits had excited; but when, instead of that, they saw only a little old man of a mean aspect, without any dignity either of person or equipage, and badly dressed, they could not refrain from laughing. He was surprised to find, on joining king Tachos, that instead of being made general of the whole army, as he had been promised, he was only placed over the foreign troops, whilst Tachos retained the sole command. This was not the only mortification he had to endure. The vanity and insolence of the Egyptian king were such as he could not brook, and he resolved to take the first opportunity of throwing off the yoke. One soon occurred. Tachos having marched into Thramum—thinking it more advisable to make that country the seat of

war, than to wait for the enemy in Egypt, contrary to the advice of Agesilaus, who told him that his affairs were not sufficiently established to admit of his leaving his dominions—the Egyptians took advantage of his absence to revolt from him, and placed his cousin, Nectanebus, on the throne.

Agesilaus immediately joined the latter, alleging as a reason that it was to the assistance of the Egyptians, and not of their king, that he had been sent; and that as they had thought fit to choose Nectanebus, he was not at liberty to serve against him, though he was in reality actuated by resentment against Tachos. Nectanebus, thus supported, established himself firmly on the throne; and Tachos, being obliged to abandon Egypt, retired to Sidon, from whence he afterwards went to the court of Persia, where he was cordially received by Artaxerxes, who forgave him his revolt, in consequence of his subsequent misfortunes, and even gave him the command of some troops against the rebels, though he did not effect much towards recovering his lost power. Agesilaus, having established Nectanebus, and settled the Egyptian affairs, embarked on his return to Lacedæmon, but it was the approach of winter, and he was driven by contrary winds into a port of Africa, called the port of Menelaus, where he fell sick and died, in the eighty-fourth year of his age.

It was customary with the Spartans, when persons of an ordinary rank died in a foreign country, to bury them where they happened to die; but to embalm the bodies of their kings and persons of consequence, and convey them home. This was accordingly done with Agesilaus. And, as they could not meet with sufficient honey for the purpose, where they were, they embalmed the body with wax, and in this way conveyed it to Sparta, where it received the honours of a public funeral. Agesilaus reigned forty-one years over Sparta. The first thirty years of this time he passed with the greatest reputation, being looked upon almost as the leader and king of all Greece, until the battle of Leuctra, from which period his glory seemed to decline. His war with the Thebans had its foundation

in injustice, and nothing that he undertook seemed to prosper ; indeed, it appeared as though his sentiments had undergone a change since the earlier period of his life, when he used to declare that greatness consisted only in justice and virtue ; and when on hearing Artaxerxes called "The Great King," he said, "he could not perceive wherein he was greater than himself, unless he was more virtuous." There were several transactions of his life that did not exactly agree with these exalted sentiments, particularly those with regard to the Thebans, towards whom he seems to have entertained a most extraordinary and unfounded animosity. His obstruction to the course of justice in the case of Sphodrias, merely to gratify his son, who entertained a violent friendship for the son of Sphodrias, was unworthy his character as a king and a legislator. But Agesilaus has always been distinguished as an affectionate father ; and it is recorded of him, that when his children were quite young, he was wont to join with them in their sports. Happening one day to be surprised by a friend, riding amongst them on a stick, he desired his friend to withhold his censures "until he should be himself a father." It is worthy of note that himself and his great rival and opponent, Epaminondas, were remarkable, the one for parental, the other for filial, affection. The above anecdote shows that trait in the former ; and Epaminondas, in the midst of the rejoicings which followed the battle of Leuctra, was heard to say, "My chief pleasure arises from the sense of the joy which I know the news of the victory will give to my father and mother." Agesilaus was succeeded by his son Archidamus. It was to oblige this son he had procured the acquittal of Sphodrias. The sovereignty was continued in the family down to Agis, who was the third of that name, and the fifth in descent from Agesilaus, and who was assassinated by Leonidas for attempting to restore the ancient discipline of Sparta.

HISTORY OF DIONYSIUS THE ELDER, TYRANT OF SYRACUSE.

It seems as though this might be the most suitable place to digress a little, for the purpose of giving some account of the Island of Sicily, and the elder and younger Dionysius, tyrants of Syracuse, whose history, whilst it is on some occasions intermixed with that of Greece, nevertheless seems to inquire a distinct and separate detail.

The Island of Sicily, with its ancient capital the city of Syracuse, of which some little mention has already been made as connected with the history of the Athenians, had now for many years been gradually increasing in wealth and consequence, though not marked by any very striking event since the invasion of Syracuse by Alcibiades and the Athenians. It had hitherto possessed only the popular form of government; but, at length, the inconvenience to which that form of government is sometimes liable, namely, that of inducing ambitious and aspiring individuals to lord it over the rest, was felt by the people. Dionysius descended from an illustrious family of Syracuse, a man of bold and enterprising disposition, possessed of extensive abilities, and the talents necessary for acquiring the confidence of the people, formed the design of raising himself to the sovereignty. He had great talents as a general, and had acquired considerable reputation in a war with the Carthaginians, which had much raised him in the estimation of his fellow-citizens. The Carthaginians, at this time a rising and powerful people, had made several attempts to establish themselves in Sicily. The fertility of the soil, and its favourable situation for commerce, particularly the city of Syracuse, which stood on the eastern coast of the island, and had the convenience of a double harbour, rendered it an object of envy and enterprise to most of its neighbours. We have already seen that the Athenians, under Alcibiades, and some other of the Grecian states, sought to possess themselves of it, until the more engrossing concerns of their own feuds and con-

tentions, together with their wars with the kings of Persia, left them little leisure to attend to Sicily.

At length the Carthaginians, after several unsuccessful attempts and a long siege, possessed themselves of Agrigentum, the most opulent city, next to Syracuse, in the whole island ; so great, indeed, was its wealth, and the opulence of its inhabitants, that one of them, named Exenetes, having been victor in the Olympic games, entered the city in triumph, attended by 300 men in chariots, all drawn by white horses, their habits adorned with gold and silver ; and they were no less remarkable for their hospitality than their wealth. Gellias, another of their rich citizens, was in the practice of appropriating several large apartments in his house to the entertainment of strangers ; his servants were always in waiting at the gates of the city to invite travellers to take up their abode at their master's. On one occasion, a violent storm having obliged a hundred horsemen to take shelter with him, Gellias not only entertained them all, but even supplied them with dry clothes, of which he had a sufficient quantity, from his wardrobe. The taking of Agrigentum spread universal terror throughout Sicily. Its loss was attributed in part to the lukewarmness of the Syracusans, who, actuated by a secret jealousy, had offered but little assistance.

Dionysius, who was at this time projecting schemes for the foundation of his future power, took advantage of the present opportunity, and of the general complaints of Sicily, to exclaim against the administration, and to render it odious. He boldly accused the magistrates of treason, demanding that they should be immediately deposed, without waiting till the time of their administration should expire. They, on their side, treated him as a seditious person, and a disturber of the public peace, and as such laid a heavy fine upon him. According to the laws, he could not speak again until this fine had been discharged ; and, as he was not then in a condition to do so, a friend of his, one of the richest citizens of Syracuse, paid it for him.

Dionysius then resumed his accusations. Like most persons who aspire to popularity, and wish to gain an ascendancy over the multitude, he had cultivated the study of rhetoric. He now described, in a pathetic manner, the ruin of Agrigentum, a neighbouring and opulent city in alliance with them. The sufferings of the inhabitants, who were obliged, old and young, sick and infirm, to leave their homes under cover of the night, or abandon themselves to the cruelty of the enemy, who murdered all that were left, even dragging from the temples and altars of the gods such as had taken shelter there. He attributed all these evils to the treachery of the commanders of the army and the magistrates, who were corrupted, he insinuated, by Carthaginian bribes. The people greedily drank in his words, for which there was, perhaps, some apparent foundation; the magistrates were all deposed, and fresh ones appointed, with Dionysius at their head.

The success of this first step inspired him with new courage and confidence. His next attempt was against the generals of the army. These he contrived to displace by insinuating amongst the soldiers and populace that they held secret intelligence with the enemy, and then getting the power transferred to himself. Persons of sense and discernment saw through these artifices, and were not silent on the occasion; but the common people, whom he flattered and cajoled, by representing them as despised and trodden under foot, bearing the yoke of shameful servitude, and slaves rather than citizens, were loud in his praise, regarding him as the sole assertor of their rights and liberties. Under pretence of collecting a force to oppose the progress of the Carthaginians, he recalled all the exiles who were dispersed about Sicily. These he kept constantly about his person, being able to depend on their fidelity; for, knowing themselves to be indebted to him for their return, of course they were likely to attach themselves to him, and defend him on all occasions.

Having contrived to get himself elected generalissimo of the army, he marched against the Carthaginians, but he did not

act with vigour. Indeed, he was strongly suspected of being in concert with the enemy. An attempt was made by some of the Syracusan cavalry who saw through his proceedings, and were extremely averse to him, to assassinate him; but, being surrounded by those who acted as his body-guard, they were frustrated in their designs. On his return to Syracuse, the richest and most respectable of the inhabitants endeavoured to prevent his entrance, and shut the gates against him; but he caused them to be set on fire, and having thus opened to himself a passage, they were surrounded by his mercenaries, and almost all of them killed. From this time, he observed no measures, but sacrificed everything that seemed to threaten his security. He knew that after having deprived the Syracusans of their liberty, he was an object of great abhorrence to them, and his fears increased in proportion to their hatred. Imilcar, the general of the Carthaginians, having sent a herald to Syracuse, a treaty was concluded, in which it was stipulated that Syracuse should continue under the government of Dionysius. And this, whilst it confirmed his power, also confirmed the suspicions which had been conceived against him. This happened in the same year that Darius Nothus died. A.M. 3598.

Dionysius retained the sovereignty, which he had thus unjustly and violently assumed, for forty years. Nearly the whole of which time was one continued series of cruelty and oppression towards his subjects, or more properly speaking towards those whom he had by the most unjustifiable means got in his power. He was one of those who, by the cruelty and injustice of their conduct, caused the name of tyrant, which originally meant nothing more than the possessor of the chief or absolute power, to be associated with those ideas of horror and disgust with which it has since been regarded. Indeed, it is very difficult for those who have been long accustomed to supreme authority, and to the continual applause and flattery of such as seek by these means to recommend themselves to the great and powerful, not to be rendered thereby selfish, obdurate, and even cruel; and when acting on such a temperament as that of

Dionysius, it confirmed in him all those qualities which we now understand by the word tyrant.

But though Dionysius had thus attained the summit of his wishes and the very pinnacle of power, he was the most wretched and the most miserable of mortals: he lived in such constant dread of those about him, knowing how justly he deserved their hatred and abhorrence, that he had not a single friend or relative in whom he could confide. He went abroad as little as possible, and always wore under his robe a cuirass of brass. When he had occasion to harangue the people, he did so from a high tower, and his guard was composed entirely of slaves and strangers. His barber happening once to say in a jest that he held a razor every morning to the throat of the tyrant, he caused him to be put to death; and from that time made his daughters, though very young, perform that office for him, and as they grew older, he took the scissors and razors from them and made them singe it off with nut-shells. Among other devices for getting at the sentiments of his captives and victims, whom his cruel suspicions rendered objects of his dread, he contrived a subterranean cave in a rock, communicating with the prisons and apartments where they were confined, which, by means of passages undulating in the form of the human ear, was said to convey the lowest whisper or murmur which the unhappy prisoners might make. As soon as it was finished, he had the artists put to death, that they might not divulge the secret. There are traces of this cavern still to be seen in Syracuse, where it is said the tyrant used to pass hours, listening to the discourse and complaints of such as he had placed there for that purpose.

He seems himself, indeed, to have entertained a pretty correct view of the perilous infelicity of his high situation, and which, on a certain occasion, he very aptly illustrated. One of his courtiers, named Damocles, was constantly dwelling with rapture on what he considered the abundance of good things in his possession—the magnificence of his palaces, his treasures and grandeur, saying never man was happier than Dionysius.

"Seeing that is your opinion," said the tyrant to him, one day, "will you taste, and make proof of my felicity?" The offer was eagerly accepted. Damocles was placed upon a golden bed, covered with rich carpets. He was then seated at an exquisite banquet, the table was spread with the utmost magnificence, and the sideboards covered with vessels of gold and silver, perfumes and essences of the most delicate fragrance were scattered about, whilst beautiful slaves, in splendid habits, stood ready to obey every signal. Damocles was transported with joy, and looked upon himself as the happiest of mortals, when, happening to cast up his eyes as he reclined on an elegant couch, he beheld over his head a naked sword, suspended from the roof by a single horse-hair. He was instantly covered with a cold sweat, all the splendour and magnificence with which he was surrounded faded from his view, and he could see nothing but the naked sword, or think of anything but his danger. Hastily rising, he desired permission to retire, and from thenceforth ceased to envy or desire the condition of the tyrant.

Dionysius appears in the earlier part of his life to have had something of a better and more amiable feeling mixed up with his views of ambition and tyranny. He was fond of polite learning, particularly poetry, in which he fancied himself to excel. His courtiers and flatterers kept up the conceit by praises and commendations, but he having had the vanity to send some verses to Olympia, to dispute the prize in poetry, they were then judged of according to their merit. The first time he bore his disappointment with tolerable equanimity; but having failed a second time his mortification was extreme: he declared, that envy and jealousy, the certain attendants of merit, were the cause, and even fancied that there was a conspiracy against him on the subject, which he carried so far as to put to death certain individuals, whom he fancied were concerned in it, and banished others, so completely was he the tyrant in every thing.

It has been already stated that the Carthaginians were endeavouring to establish themselves in Sicily, and had succeeded

in gaining a considerable footing. No sooner did Dionysius feel himself securely seated on the throne, than he turned his attention towards subduing them, and if possible driving them from the island. With this view he invited to Syracuse, not only from the different cities in Sicily but also from Greece and Italy, a great number of artisans and workmen of all kinds, offering them great rewards. These he employed in manufacturing different kinds of weapons and implements of war,—swords, spears, javelins, bucklers, cuirasses, and other arms; he arranged the several kinds of artisans in different streets and districts, and set over each experienced inspectors and overseers, to direct the works, and by their presence promote order and regularity. The whole city seemed one immense workshop, and resounded on all sides with the clang of hammers and other tools. He also built a number of galleys, and other vessels for the transfer of troops and provisions. He added considerably to the fortifications of the city, particularly to that part called the Isle, and which was already strongly fortified by nature, and upon which he built a strong citadel, which he surrounded with high walls, flanked at due distances with strong towers, and which separated it in a manner from the rest of the city. But this, it was thought, he designed as much for a retreat for himself, in case of any rising or ebullition amongst the citizens, as a defence against the enemy.

The Carthaginians on their side, aware of the power they had to contend against, made strenuous exertions to maintain the footing they had gained; and it was not till after the lapse of some years, and many battles fought with various success, that they were subdued, and at length compelled with Imilcar, their general, to quit the island and return to Carthage.

When the Syracusans found themselves free from their foreign enemy, they made another and a last attempt to rid themselves of the tyrant, who, however, it must be acknowledged, had by his valour and ability mainly contributed to their success. The attempt failed, and was only the cause of still greater cruelties and horrors on the part of Dionysius towards the

citizens. So great from this time was his distrust of every one, that he secluded himself almost entirely from society. When he retired at night he caused his chamber to be searched with the greatest care and circumspection. His bed was encircled with a broad and deep trench, the entrance to which was by a small drawbridge. After having locked and bolted the door of his apartment, he drew up the bridge, before he could sleep in security ; and neither his sons nor his brother were admitted to his presence till they had been visited by the guards, who searched them, and even changed their clothes : in such fear and suspicion did he live of all about him. He not only had, after the example of the Eastern monarchs, and the usages of paganism, a plurality of wives, but he outraged every law and every sense of decency and decorum by marrying two in one day, a thing before unheard-of, even in those barbarous and heathenish times. Sensible that nothing confirmed uncertain powers more than alliances of this kind, he sent to the people of Rhegium, soon after the usurpation of the tyranny, with proposals for a wife. But they, feeling a just abhorrence of his conduct and character, and having called a council to take the proposal into consideration, came to the resolution to contract no alliance with the tyrant, and returned for answer "That they had only the hangman's daughter to give him."

Dionysius was highly incensed at this jest, and never forgot it as long as he lived ; and some years after, when he had subdued the Carthaginians and felt tolerably secure from other enemies, he resented it by laying siege to the city. The inhabitants of Rhegium, expecting no quarter if it should be taken by assault, offered to capitulate. To this Dionysius, who was aware of their strength and the difficulty he might have of subduing them if reduced to despair, agreed ; and after laying a heavy fine upon them, and taking a hundred of their principal inhabitants as hostages, together with some of their finest vessels, he raised the siege. The next year, under some frivolous pretence of their having violated the treaty, he attacked them again.

The Rhegiums were commanded by Phyto, a brave and intrepid man, who exerted himself to the utmost in defence of his country. Both parties acted with great vigour,—the desire of revenge on one hand, and the dread of the greatest cruelties on the other, animating them. At length the city, reduced by famine, was obliged to yield; having consumed all their horses and beasts of burden, they supported themselves on leather and the skins of beasts, which they boiled to a jelly, and when these failed they had recourse to the grass of the fields, like beasts. When Dionysius understood this, he made his horses eat up all the grass round the city; and when at last he entered, he found it covered with dead bodies, and those who survived were more like skeletons than men.

The first object of the tyrant's vengeance was the intrepid Phyto. He began by ordering his son to be thrown into the sea. The next day he had the father fastened to the extremity of the highest engine—a spectacle to the whole army—and in that situation sent to tell him of the death of his son. “Then he is happier than me by one day,” said the unfortunate parent. Dionysius, still more incensed at this coolness, ordered him to be led through the city, scourged him with rods, whilst a herald proclaimed before him—“That the traitor was treated in this manner for having inspired the people of Rhegium with rebellion.” “Say rather,” said Phyto, “that a faithful citizen is so used for having refused to sacrifice his country to a tyrant.” The spectacle drew tears even from the eyes of Dionysius's own troops; and the tyrant, fearing that his prisoner might be taken from him, ordered him to be flung instantly into the sea. He sent 6,000 of the inhabitants of Rhegium prisoners to Syracuse; such as could pay fifty livres he dismissed, and sold the rest for slaves.

But, to return from this digression—of the resentment taken by Dionysius for the jest respecting his wife, years after it occurred. Not being able to succeed in his matrimonial overtures with the people of Rhegium, Dionysius next applied to the Loirians, who did not show themselves so nice and delicate.

They sent him to Doris, the daughter of one of the most illustrious of their citizens. He caused her to be brought from Loiris in a galley with five benches of oars, of extraordinary magnificence, and shining with gold and silver. But he also married, on the very same day, Aristomache, the daughter of one of the principal citizens of Syracuse; thus seeking to strengthen his usurped authority by a double alliance. He caused his nuptials to be celebrated with great pomp and magnificence, together with public rejoicing throughout the city; but even this did not prevent the disgust and abhorrence which his unnatural proceedings occasioned in the minds of the people.

By these two wives Dionysius had seven children,—four sons and three daughters. His eldest son was by Doris, his Loirian wife, who was called Dionysius, after him, and whom he designed as his successor. But when he was on his death-bed, Dion, the brother of his Syracusan wife, a very powerful citizen, and one who had great influence with the tyrant, endeavoured to prevail on him to alter the succession in favour of his own nephew; representing how much more agreeable it would be to the people of Syracuse to have for a king one descended from a native of their own city, and as it were one of themselves, than the son of a stranger. But the friends of the Loirian, and the physicians, who were in favour of young Dionysius, and to whom they were desirous of paying court, did not give him time to alter his purpose; for, seeing there was no probability of his recovering, and as he desired to have something to make him sleep, they gave him a dose so strong as to produce a stupor which A.M. 3632. lasted during the short time he continued to live, and which very probably hastened his death.

Thus terminated, in the thirty-eighth year of his reign, the life of a man than whom there are few upon record who have left a more odious name behind them, and who has been deservedly classed with Nero, Caligula, and other Roman Emperors and despots, whose names have descended to posterity as at once the disgrace and the scourge of the human race. But he seems, notwithstanding, to have had in his com-

position some mixture of nobler qualities—some gleams of a gentler and more refined feeling—as appears from what has been already stated respecting his taste for poetry and the fine arts; and though he is said never to have possessed a single friend, yet that he had some capability of appreciating the value of true friendship, the well-known story of Damon and Pythias evinces. Dionysius was the tyrant under whose displeasure the former of these having had the misfortune to fall, was by him condemned to death. Damon, who was a celebrated Pythagorean philosopher, had contracted a strict friendship for Pythias, also a philosopher of the same school. After his condemnation he entreated to be allowed to go home, which was at some distance, to settle his affairs and take leave of his wife and family, faithfully pledging himself to return by the appointed period. Dionysius offered to grant his request, provided he could procure a substitute who should be his surety during his absence, and to die in his stead provided he did not return in time; both he and his courtiers regarding this as an impracticable condition. Pythias, true to the ties of friendship, and placing full confidence in the honour of Damon, offered to take his place. As the time fixed for the execution drew nigh, and the condemned did not return, Dionysius began to exult, and to deride the rash and imprudent conduct of Pythias in thus risking himself. But Pythias, far from betraying any distrust, affirmed that he was only too sure of the fidelity of his friend, who would never permit him the satisfaction, however much he might desire it, of dying in his stead, and thus preserving a life far more valuable and dear to him than his own. Accordingly, just as the time was on the point of expiring, Damon made his appearance, breathless with haste and impatience. He had been unavoidably detained by an unforeseen and unexpected delay on the road. Dionysius was so charmed and struck with admiration at the generous and exalted self-devotedness of each, the existence of which he could scarcely have believed possible, that he immediately granted Damon a free pardon, only desiring to be taken as a *third party* into their friendship.

DIONYSIUS THE YOUNGER.

It seems somewhat surprising that the Syracusans, with their ardent love of liberty, should have quietly suffered the youthful Dionysius to take possession of his father's usurped power; especially as the young man, far from inheriting the active and enterprising disposition of his father, was by nature of a somewhat indolent turn, and disposed to ease and quiet. But so it was. Whether from having been awed, as it were, into submission by the father, they fell into it as a matter of course under the son, or from whatever other cause, they offered no opposition to his succession.

He had been most wretchedly educated, spoiled by flattery, and enervated by indulgence, and the very first acts of his reign were calculated to put his newly-acquired power in great jeopardy. After the funeral of his father, which was celebrated with ostentatious magnificence, he shut himself up in his palace for three months, yielding himself to low buffoonery, dancing, masquerades, and every species of dissolute extravagance, as though the only purpose for which he had succeeded to the throne was the gratification of his own pleasure and inclination. Indeed, it is probable there would soon have been an effort to unseat him, had it not been for the judicious interference of a friend, who endeavoured to snatch him from the consequences which his conduct was likely to bring upon him. This was no other than Dion, of whom mention has already been made, whose sister, Aristomache, had married the elder Dionysius, and who had endeavoured to prevail on the tyrant a short time before his death to change the order of succession in favour of his own nephew, the son of Aristomache, thinking it would tend more to the tranquillity of Syracuse than leaving it in the hands of strangers; this was, however,

frustrated by his death. But when the younger Dionysius was once upon the throne, his kinsman, or rather the kinsman of his brother, generously laying aside all interest and consideration for his own nephew, did everything in his power to assist him and render him worthy of it. He saw that his faults proceeded, not so much from anything really bad in his natural disposition, as from a spoiled and injudicious education, and wisely judged that the best way to remedy this would be to disengage him as much as possible from his idle and dissolute companions, and to associate him with persons of sense and knowledge. He had possessed considerable influence over the father, who listened to his remonstrances, and treated him with a respect which, considering his character, was surprising; and what is still more remarkable, he never seemed to entertain the least distrust or suspicion with regard to him; so universal was the confidence in his justice and probity, and this influence seemed in a measure to extend to the son.

One of the first steps of Dion was to send to Plato, the celebrated Grecian philosopher and disciple of Socrates, to invite him to Syracuse. Plato was at this time in the meridian of his fame and renown; his society was sought, and his lectures attended, by all the celebrated men of the age; and he felt very averse to leaving his own country and circle of friends, and, by crossing over to Sicily, put himself in the power of a young tyrant of whom he felt great distrust, and it was only after the repeated solicitations of Dion, added to those of some other philosophers, who urged upon him that it was not merely the reformation and instruction of a private person he was called upon to undertake, but of a young prince whose change of manners and reformation would have a powerful effect throughout his dominions, that he at length yielded. Dion in the meantime had endeavoured at every seasonable opportunity to introduce the subject of Plato to Dionysius, representing him as the most profound and illustrious of philosophers. He enlarged on the charms of his conversation, his elevated genius and extensive knowledge, and spoke of him

as the man above all others capable of instructing him in the arts of government, and thus of promoting his own and his people's happiness. By these discourses, judiciously introduced, and as if by accident, he gradually inspired the young man with such a desire to see and converse with Plato, that he wrote himself, in the most earnest manner, to invite him to his court; and, as Plato still hesitated, he sent courier after courier to hasten his voyage, and when at length he arrived in Sicily he received him with every mark of honour and respect. A magnificent chariot awaited his landing, and Dionysius even offered a sacrifice on the occasion for the good fortune that had befallen him.

The first object of Plato on his arrival was to study the character of his young pupil. He avoided any direct attack upon his passions, and sought to acquire his confidence by a kind and insinuating behaviour. He gradually drew him off from the indolence and luxury to which he had hitherto abandoned himself, and inspired him with a relish for more solid and instructive conversation and pursuits. The change was most surprising: the young prince began to open his eyes, and, rousing as from a lethargic sleep, became as passionately fond of learning and instruction as he had before seemed averse to it. The court, always ready to fall in with the views and inclination of the sovereign, soon followed the example. The apartments of the palace were like so many schools, being filled with the dust made by the professors in tracing their geometrical figures, and philosophy and literature became the reigning taste.

The former associates and dissolute companions of Dionysius were greatly alarmed and annoyed at this change in his pursuits. They foresaw, that if it were allowed to go on, their influence would soon be at an end, and they would no longer be able to indulge in those revellings and frivolous amusements which constituted their only enjoyment. They therefore set to work to endeavour to counteract the influence of Plato and Dion,—sparing no pains or contrivance to render them suspected by

the young king. They began by insinuating that Dion only employed Plato with a view to amuse him, and draw off his attention from the affairs of the state, in order that he might be able to bring forward and introduce his own nephew. They ridiculed the retired and studious life he was leading with the philosopher, as unbecoming a monarch. They represented the gravity and moderation of Dion—which, being in direct opposition to their own behaviour and manner of living, they considered a kind of tacit reflection upon them—as assumed for the purpose of recommending himself to the favour of the people, and disposing them the more readily to enter into his views. These discourses were not without their effect upon Dionysius, who had but a shallow capacity, and was moreover predisposed towards them from the part Dion had taken with regard to his nephew, during his father's lifetime. His demeanour, also, in which there was something rigid and austere, was in some measure calculated to give umbrage to a young prince who had been spoiled by adulation, and surrounded by flatterers from his very cradle.

When the enemies of Dion found their machinations were beginning to work, they proceeded to still greater lengths. Having obtained possession of some letters which he had written to the Carthaginian ambassadors, and which they construed into an intention on his part of entering into a confederacy with them, they showed them to Dionysius, who was inflamed with resentment, and resolved to proceed in a summary manner, to rid himself of Dion. Having ordered a vessel to be in readiness, he led him, as if in friendly conference, to the sea-shore, where he accused him of having entered into a league against him with the Carthaginians. Dion would have justified himself; but he refused to hear him, and ordered him to be taken immediately on board the vessel, charging the captain to carry him across to the coast of Italy, and there to leave him.

The distrust Dionysius felt towards Dion naturally extended to his friend Plato, which was fomented and increased by the

arts and insinuations of the adverse faction. Under pretence of doing him honour, he caused him to be brought into the palace of the citadel, where he himself resided. But every one saw through this, and that his object was in reality to secure him and prevent his joining Dion. This unjust and harsh treatment of such a wise and celebrated man caused a great sensation in Syracuse; the citizens complained loudly against it,—and it was even reported that Plato had been put to death. But this the tyrant had no intention of doing, even had he dared; for he was charmed with the conversation of the philosopher, and really felt an esteem for him,—and he had taken this step that he might at once secure his person and enjoy his conversation.

But Plato, who had always been distrustful of him, and reluctant to put himself in his power, felt very uneasy in his present situation, and availing himself of a war which broke out about this time, he prevailed upon Dionysius to restore him to liberty and allow him to return home. It so happened that the Olympic games were at that time being celebrated, and he stopped on his way at Olympia, to witness them. He chanced to be lodged among some strangers of distinction, who were also staying to witness the games, and who were much pleased with his conversation and manners. But as he never mentioned Socrates, or the Academy, or anything whereby they were likely to discover who he was, they had not the least idea of it. As soon as the games were over they went together to Athens, when they desired he would take them to see the celebrated philosopher Plato, who had been the disciple of Socrates. He thereupon told them, smiling, that he was the man; at which they at first felt a little displeased, being mortified to think they should not have had discernment sufficient to discover the merit of the philosopher through the veil of simplicity under which he had disguised it.

As for Dion, he occupied himself during his banishment by visiting the different cities of Greece, and in seeking the society and conversation of the learned, with a view to

improving himself in the study and cultivation of philosophy, and he was everywhere received with the highest marks of esteem and respect. The Lacedæmonians even declared him a citizen of Sparta. His enemies at Syracuse, who kept a watchful eye on all his movements, were alarmed at this, and prevailed so far as to have the remittance stopped, which had been regularly sent over to him; thus endeavouring to annoy and embarrass him in every possible way.

Dionysius meanwhile, having put an end to the war in Sicily, and restored things to a state of tranquillity, began to miss the society and conversation of Plato, which had charms for him beyond any other of his pursuits; by which it would seem that his natural disposition was good, and that he had a taste for science and literature, had he been left to follow it, and not spoiled and corrupted by those about him. He therefore wrote to Plato, pressing his return, and not only guaranteed his own safety, but, as a further inducement, promised the recall of Dion, if he would come to Syracuse. The friends of Dion—his wife and family in particular—naturally added their solicitations, considering it the only chance for his return, and Plato was once more prevailed upon to make the voyage.

His arrival inspired the people with new hopes, and the joy of Dionysius was inexpressible. He appointed the apartments of the garden, the most honourable in the palace, for his lodging, and allowed him access to himself at all hours, without being searched—a favour granted to none but his most trusted friends. Time, however, passed on without any mention being made of Dion, Plato, who had the subject much at heart, it having indeed been his principal inducement for undertaking the voyage, took frequent opportunities of introducing the subject. Dionysius put him off at first, and at length flatly refused. Plato was exceedingly shocked at such a breach of faith; yet, being completely in the tyrant's power, did not dare to express his full sentiments. But soon after, when Dionysius, at the instigation of his courtiers and sycophants, gave orders for Dion's lands and effects to be sold, intending

to apply the proceeds to his own use, he could refrain no longer, but gave vent to remonstrances and complaints. This incited the jealousy and distrust of Dionysius, who removed Plato from his apartments in the garden, and placed him without the castle, amongst his guards, who all hated him, and would have been glad of an opportunity to kill him, because he advised Dionysius to dispense with their attendance, and to have no other guard than the affections of the people. When Plato's friends heard of his dangerous situation, they became anxious for his safety, and one of them, a celebrated Pythagorean philosopher named Archis, who was also the principal magistrate of Tarentum, sent ambassadors with a galley of thirty oars to Syracuse to demand him; and Dionysius not A.M. 3643. having any reasonable plea for detaining him, and withal becoming somewhat weary of his remonstrances as regarded Dion, suffered him to depart.

Plato was at this time more than seventy years of age, and this had been his third voyage to Sicily. He did not live long after his return.

After Plato had left Syracuse, Dionysius relapsed into all his former irregularities, and abandoned himself entirely to his idle and dissolute companions. He even went so far as to marry Arete, the wife of Dion, to Timocrates, one of his own friends; as if to show in how little estimation he held that great man, and how determined he was to throw off all restraint. Dion, as might naturally be expected, was greatly incensed, and resolved at once to revenge his own wrongs and rid his country from the yoke of such an odious tyranny. With this view, he set about raising a number of foreign troops secretly, without informing them for what service they were intended. He received assistance from several considerable persons, who held the tyrant in detestation, and wished well to the cause. Having collected about 800 men, he prepared to embark; but when the troops understood it was against Dionysius the expedition was intended, they became greatly alarmed—in such awe was he held. But Dion dispelled their fears,

by assuring them the Syracusans were waiting the first opportunity to throw off the yoke, and would join them immediately on their landing in Sicily. Before sailing, Dion, as was the usual practice of those times, prepared a magnificent sacrifice to propitiate the gods, himself marching to the temple at the head of the troops. Just as they were pouring forth the libations, the moon became eclipsed, at which the soldiers were exceedingly terrified; but Dion, who understood something of these matters, contrived to turn it into a favourable augury. He then set sail, and entered the port of Syracuse, with only two ships. When he landed, he found that Dionysius was absent, he having crossed over into Italy a few days before, being totally ignorant of the storm that was preparing for him; with such secrecy had all the movements been directed. The way being thus left open, Dion marched straight into the city, where he was immediately joined by the greater part of the people. Many of the principal inhabitants came out to receive him, dressed in white habits; and having that morning performed a sacrifice to the rising sun, he and his followers had their heads crowned with wreaths of flowers, so that they seemed to enter in a kind of triumph. The people, animated by the spectacle, and believing the time of their deliverance was come, fell upon the tyrant's friends, the spies and informers, —wretches, whose business it was to disperse themselves in all places, and mingling with the citizens everywhere, endeavour to pry into their affairs, and report to the tyrant whatever they did and said. These became the first victims of the people's fury, and were put to death immediately.

As soon as Dion could a little allay the tumult, he caused a herald to proclaim that he was come to abolish the tyranny, and to free, not only the people of Syracuse, but all Sicily, from the yoke of the tyrant, and, being desirous of haranguing the people in person, he advanced to the upper part of the city for that purpose. Whenever he passed through the streets, the people came out to do him homage, strewing flowers before him, and addressing their prayers to him as their deliverer. In

the upper part of the city, near the citadel, Dionysius had erected a sun-dial on a high pedestal ; upon the top of this Dion placed himself, and made a speech to the people, in which he exhorted them to use their utmost efforts to recover and preserve their liberties. They received his address with acclamations and applause, and forthwith proceeded to elect him captain-general ; but, taught by past experience, and to avoid those evils from which they had suffered so much, owing to the supreme authority being lodged in the hands of one person, they united his brother Migacles and twenty of the principal citizens with him in the command.

Dionysius meanwhile learning what was going on, and sensible too late of his error in thus quitting his dominions, returned with all haste to Syracuse ; but, finding Dion and his friends were in possession, he dispatched ambassadors to treat with them. They began by requiring of him, as a preliminary, to abandon the tyranny ; and to this, with a view of gaining time, he seemed to comply ; but, whilst Dion and the Syracusans were off their guard, during the pending negotiations, he suddenly attacked the city with his forces, and made several breaches in the wall. The Syracusans, who were not wholly without alarm and dread which the presence of the tyrant always inspired, were thrown into great confusion, and it was some time before Dion, who used incredible exertions, was able to rally them. At length, however, he succeeded, and they repulsed Dionysius and his party so vigorously, that they were obliged to retreat and take shelter in the citadel, of which they had contrived to gain possession.

Dionysius, thus foiled in his attempts to displace Dion by open force, had recourse to stratagem. He contrived, by indirect insinuations, to render him suspected by the Syracusans. It has been already remarked that Dion had something austere and rigid in his natural manner and deportment, which rendered him unsociable and difficult of access, and which kept even his best friends at a kind of distance. This was construed into a desire of secluding himself, and paving the way for

usurping the tyranny. The great authority he possessed, too, began to give umbrage, and the Syracusans, forgetful of his goodness to them, and his greatness of soul in foregoing his dearest interests to restore them to liberty, began to conceive injurious suspicions of him. About this time there arrived at Syracuse one of Dion's secret and most inveterate enemies, who was in the full confidence of Dionysius. His name was Heraclides : he came with seven galleys of three benches of oars each, and seven other vessels. By an open and insinuating behaviour, which contrasted greatly with Dion's austere gravity, he contrived to ingratiate himself with the people, who formed an assembly of their own, and declared him admiral. Dion complained of this proceeding, which he said was unsettling the authority they themselves had established, by thus giving to another the command at sea.

These remonstrances obliged them, though much against their will, to deprive Heraclides of the command ; whereupon Dion, sending for him, gently reprimanded him for his conduct. He then summoned another assembly himself, in which he proposed that Heraclides should be appointed admiral, and be furnished with a guard similar to his own. He hoped by these kind offices to overcome his ill-will and secure his co-operation ; and, indeed, in his outward expressions and behaviour, Heraclides did confess his obligations to Dion, and affected devotion to his service, obeying all his orders with promptitude and punctuality. But he secretly influenced the people against him by his intrigues and cabals, and endeavoured to frustrate all his measures. He even, either by negligence or design, suffered Dionysius to escape from the citadel and embark with his treasures and effects for Italy. This very much displeased the people, who had been in hopes of seizing the person of the tyrant, and taking him alive. To appease them and ingratiate himself, he proposed a new and equal distribution of the lands ; insinuating that, as liberty was founded on equality, so poverty was the principle of servitude.

Dion found it necessary to oppose this ; whereupon Heraclides

immediately made it the pretext for exciting the people against him, renewing the old charge of his aspiring to the supreme power, exhorting them to deliver themselves in time from his insupportable severity, to appoint new generals, and to reduce the pay of the foreign troops; accompanying it all with the popular cry of an equal distribution of the lands. The Syracusans lent too ready an ear to these insinuations. They nominated twenty-five new officers, of whom Heraclides was one; and at the same time they sent privately to the foreign soldiers to abandon Dion and join with them; promising to give them a share in the government, with other privileges as native citizens. But these generous troops refused the offer with disdain, and placing Dion in the midst of them, they carried him out of the city, reproaching the citizens as they went along with perfidy and ingratitude. The Syracusans, who contemned the smallness of their number, and attributed their moderation to fear, began to attack them, not doubting but they should put them all to the sword before they got out of the city. Dion, reduced to the necessity of either perishing with his troops or fighting his fellow-citizens, held out his hands to the Syracusans, imploring them to desist, and pointing to the citadel full of enemies, who saw all that passed with secret joy; but finding them deaf to his remonstrances he ordered his followers to march in close order without attacking. They obeyed, but made a great noise with their arms, and raised cries as if they were going to fall upon the Syracusans, who, dismayed by their appearance, ran away in every direction. Dion, however, did not pursue them, but marched towards the country of the Leontines. The Syracusans perceiving this, and still believing it arose from cowardice, went in pursuit of them, laughing and ridiculing them all the while. They came up with them at the pass of a river, and prepared to attack them. But when they saw that Dion made his troops face about, resolved in earnest to repel their insults, they were again seized with terror, and, taking to their heels, made all haste to regain the city. Dion did not choose to pursue

them, though he might easily have done so; but proceeded straight to Leontium, where he was received with every mark of respect and esteem. After Dion had been thus expelled from Syracuse, the city became a prey to disorder and violence. Heraclides had no real authority over the people, and having obtained his influence solely by flattery and compliance with their capricious humours, he now found it impossible to control them. Their enemies in the citadel, taking advantage of this state of things, made a sally in the night. Everything was in the greatest confusion: the houses were plundered, the citizens, half-asleep, had their throats cut, and if Dionysius himself had been amongst them he would no doubt have regained possession of the throne.

In this general distress every one's attention was turned to the only man who seemed equal to preserve the city in its present exigency—the banished Dion; but no one had sufficient courage to propose his return, so much were they ashamed of the disgraceful manner in which they had driven him out. At length, in the height of their despair, a voice was heard to declare, that it was absolutely necessary to recall Dion and the Peloponnesian troops from the country of the Leontines. This proposition was received by a general shout from the multitude, who, with mingled tears of grief and joy, besought the gods that they would bring him back to them. Deputies were immediately dispatched, who travelled with such speed that they reached the city of Leontium late in the evening. No sooner did Dion hear of the distressed state of his native city, than with true nobility and greatness of soul, forgetful of his own private wrongs, he prepared to hasten to her relief. He ordered his soldiers, who were equally ready, to prepare for their march, and having supped they set out that same night.

When the officers of Dionysius,—who, having done what mischief they could, had retired into the citadel,—found that Dion was marching to the relief of Syracuse, they prepared to resist and at once to oppose him; and as though determined, seeing they could not possess the city themselves, that no one

else should, they set fire to it. The inhabitants who fled from their burning houses were butchered in the streets, and those who remained in them perished in the flames. When Dion and his soldiers arrived, they charged the enemy with such fury that they were glad to retreat to the citadel; they then proceeded to assist the inhabitants in extinguishing the flames; but this was not accomplished until a great part of the city had been destroyed. When the confusion had subsided, and the Syracusans had a little recovered from their consternation and alarm, they hastened to express their gratitude to Dion, and to reinstate him in his former authority. Heraclides and Theodotus, the two movers of the late sedition, surrendered themselves at discretion, throwing themselves on his mercy, and craving his pardon. Many of Dion's friends persuaded him at once to rid himself and the state of persons of their restless and seditious habits, by putting them to death. But Dion replied that it was more noble to forgive than to punish, and that there were few dispositions so savage and obdurate as not to be reclaimed by kindness and clemency; he therefore granted them a full pardon. It was natural to expect that such clemency would have reclaimed Heraclides; but there are some natures so obdurate that even kindness will not subdue them, and he was one of these. Dion, when he was again re-established in the authority applied himself to settling the government on a permanent and solid basis. But he found himself opposed in all his views by Heraclides, secretly and clandestinely at first, but more determined and openly afterwards. At length, wearied out with his constant opposition, he permitted those to kill him, whom he had at first prevented. They accordingly took an opportunity of dispatching him in his own house. It is said that Dion never enjoyed peace of mind after this transaction,—the remembrance of it tormented him night and day. The death of his eldest son, who some months afterwards threw himself from the roof of a house from some unknown cause, completed his misery.

A conspiracy was at length formed against him, which he

had not energy to counteract or ward off, and he was assassinated in his own chamber, by direction of one of the principal conspirators. This was Calippus, an Athenian, in whose house

A. M. 3646. Dion had lodged whilst at Athens during his exile, and for whom he had once contracted a great friendship, and with whom he had lived on terms of intimacy.

Calippus, who had returned to Syracuse with Dion, was an ambitious and enterprising man; and, throwing off all regard to the sacred ties of friendship and hospitality, he took advantage of his declining energy and the unsettled state of things to aspire to the sovereignty. Having caused Dion to be got rid of, he made himself master of Syracuse. But he did not long enjoy the pre-eminence he had obtained at so dear a price; for the Syracusans, in horror and detestation of his crime, rose against him, and expelled him the city. None of the other cities of Sicily would receive him; and, after wandering about some time with a few of his followers, he was at length killed by some of his own mercenaries, who rose against him, and it is said by the very dagger with which Dion had been assassinated; so signally did retributive justice overtake his treason and perfidy.

After the death of Dion and the expulsion of Calippus, Syracuse was in a state of great unsettlement, which extended itself over the greater part of Sicily, at that time harassed by different factions and intestine wars. Dionysius took advantage of this, and assembling what troops he could, returned once more to Syracuse after an absence of ten years. He met with but little opposition, as there was no one to organise the different factions; and he soon reinstated himself in possession of the throne. He had not, however, learned wisdom by his misfortunes, and his reverses; but instead of softening and correcting his disposition, they seemed to have rendered it more brutal and savage than before. The Carthaginians taking advantage of his incapacity, and the general dissatisfaction of the people to his government, once more returned to Sicily, from whence they

had been driven some years before, by the elder Dionysius, and began to make very considerable progress towards re-establishing themselves on the island.

The people of Sicily, and particularly those of Syracuse, resolved to send to the Corinthians, from whom they were descended, to solicit aid. The citizens of Corinth, who were celebrated for their attachment to liberty, and open aversion to all tyrants, readily acceded to their wishes. They sent over a considerable reinforcement to Sicily, and appointed Timoleon their general. Timoleon was descended from one of the noblest families in Corinth. He was an excellent man and a true patriot, possessing a strong detestation of tyrants and bad men. In early life he had a brother named Timophanes, older than himself, whom he tenderly loved; so much so, that once in battle he had saved his life at the risk of his own, by covering him with his body, and shielding him from the darts of the enemy. This brother formed a conspiracy against the liberties of his country, and attempted to raise himself to supreme and absolute command. Timoleon endeavoured to prevail upon him to relinquish his design by kindness and entreaties; but these not succeeding, he had used remonstrances and even menaces. But his brother continuing obstinately bent on his treasonable purposes, Timoleon, considering that the ties of nature should yield to the desire of justice, caused him to be assassinated.

The philosophers and principal people of Corinth much applauded this action, and were no doubt secretly glad to be thus rid of the danger. But there were others who looked upon it in a different light, and could not regard Timoleon as any other than a fratricide. His mother especially, overwhelmed with grief, could not endure his presence, but, whenever he came to console her, thrust him away with reproaches and imprecations. This somewhat changed Timoleon's view of the transaction: his filial love returned, and, forgetting the treasonable conduct of Timophanes, he only thought of him as a brother, and was pursued by such horror and remorse, that he resolved to put an end to his existence, by abstaining from

nourishment. His friends by prayers and entreaties at length dissuaded him from his design, though he retired from public affairs, and secluded himself from society, determining to pass the remainder of his days in solitude. In this manner he passed several years of his life, a prey to grief and melancholy, never coming to Corinth; so that when the proposal for assistance was received from the Syracusans, and his fellow-citizens by common consent nominated him to take command of the expedition, it was not without great difficulty that he was prevailed upon to accept it. But his duty at length overcame his reluctance, and he entered once more into the service of his country.

When Timoleon arrived in Sicily he found that the Syracusans, being unable longer to endure the tyranny of Dionysius, had applied to Icetes, king of the Leontines, to assist them against him. This monarch, having defeated Dionysius and compelled him to retire into the citadel, endeavoured to retain possession of Syracuse, and for this purpose entered into a secret treaty with the Carthaginians, offering, if they would prevent Timoleon from landing, and compel him to return with his troops, to divide Sicily with them. Timoleon, however, contrived to elude their vigilance, and made his way direct to Syracuse, where he was not only received with open arms by the citizens, but even Dionysius surrendered the citadel to him, in hatred and detestation of Icetes, who, finding himself unable to make head against Timoleon, took to flight.

Timoleon, thus master of the citadel, resolved at once to destroy it, together with the palaces of the tyrant, that he might with them put an end to the tyranny. He therefore ordered the public crier to give notice, that "all the Syracusans who were willing to have a hand in the work, should come with proper instruments to destroy the bulwarks of tyranny."

The Carthaginians made one or two attempts to gain possession of Syracuse, but were vigorously repulsed by Timoleon, who not only drove them from Syracuse, but also compelled them to quit Sicily.

Having thus put an end to the tyranny, and driven out the invaders, Timoleon applied himself to restoring order, and once more reviving commerce and the arts, which had so languished of late that the whole island was becoming comparatively a desert. But under his mild and judicious direction affairs soon began to return to their former channels. The laws were again respected and restored to their force and energy. Trade and agriculture revived, and strangers again began to flock to Syracuse, and indeed to all Sicily, as they had been wont before the usurpation of the tyrants. Timoleon did not return to Corinth, but sent for his wife and children from thence. The Syracusans had given him one of the best houses in the city for his residence, as well as a pleasant and elegant retreat in the country. In this latter place he spent most of his time in the bosom of his family, enjoying the blessings and the tranquillity he had been the means of procuring for so many cities and so many thousands of people. He died at an advanced age, universally regretted. The Syracusans buried him with great pomp, and his funeral was attended not only by large numbers of the other inhabitants of Sicily, but also by many strangers from other countries, and different parts of Greece. A splendid monument was erected to his memory in the market-place of Syracuse, which in process of time was surrounded with porticos and other buildings, and converted into a place of exercise for the youth, called, in honour of him, Timoleonteum. He has been considered by many as almost the second founder of Syracuse.

As for Dionysius, after the surrender of the citadel he retired to Corinth, where he passed the remainder of his days in privacy and obscurity, still indulging, as far as he had the means, in dissolute and intemperate habits, and those of the very lowest description,—frequenting taverns and keeping company with actresses and singers. It is even said that he was reduced to such a state of necessity, as to be obliged to keep a school; but this is not clearly ascertained. At any rate it is certain that Dionysius, born and nurtured in the lap of

luxury and tyranny, who had once been master of a powerful kingdom, and had large armies and numerous fleets at his command, became in the latter part of his life an exile, and almost a beggar. So striking a reverse of fortune passed into a proverb,—and some years afterwards Philip, king of Macedon, having addressed the Macedonians in a haughty and menacing style, they desired him to remember Dionysius at Corinth.

The history of Syracuse up to this time, from the commencement of the reign of the elder Dionysius, comprises a period of rather more than fifty years.

Before proceeding further we will just throw before the reader a succinct account of the poets and other illustrious men of Greece.

POETS AND ILLUSTRIOUS MEN OF GREECE.

First in order amongst these, both for priority and celebrity, stands Homer. He lived at such a remote period that little certain is known either as to his origin or history. Seven of the principal cities of Greece lay claim to the honour of having given him birth; but Smyrna is considered to possess the best title.

Herodotus, who is himself considered to be the father of history, reckons that Homer wrote 400 years before his time. Herodotus lived 740 years after the taking of Troy; consequently it would be about forty years after that event when he composed his celebrated poems; though some chronologists fix it considerably later: but the exact period and place of his birth is involved in obscurity. It is said that he was born blind, and that his name is derived from that circumstance: the word Homer signifying “a blind man.” There can, however, be little doubt that he must at one period of his life have possessed his sight, and that to an age when he was capable not only of observing, but of accurately judging and comparing objects; his works being, as is observed by Cicero,

and indeed by all critics and commentators, pictures rather than poems: so perfectly does he paint to the life, and set the images of every thing he undertakes to describe before the eyes of the reader. Homer is considered to have been the inventor, or father, as it is termed, of epic poetry; and, which is very remarkable, though the first, at least so far as is known, that ever applied himself to that kind of poetry, the most sublime and difficult of all, he attained at once to such perfection, that no nation in the world, however learned and ingenious, has ever produced any poems at all comparable to his; and those who have since attempted any works of the kind have taken their plans and ideas from him—made him their model—and have succeeded in exact proportion to their success in copying him.

Hesiod ranks next to Homer in order of time, with whom he is supposed to have been cotemporary, and he is even stated by some writers to have obtained a poetical prize in competition with him; but this is not certainly known. Very few of his poems have come down to the present day, and these treat principally of agriculture and pastoral concerns; which shows the estimation in which these subjects were held by the ancients. In one of the principal of his poems that have been handed down to us, and which is entitled "The Works and the Days," or "The Works of Days," he gives, or rather frames, an admirable description of the four ages of the world, namely, "The Golden, the Silver, the Iron age," &c. In another of his poems, entitled "The Theogony," he gives a description of the mythology, and the various deities. Indeed, "The Theogony" of Hesiod, together with the poems of Homer, are very generally considered by the learned as the most authentic archives of the theology of the ancients: not that it is considered they were the inventors of the system, but that they collected and transmitted to posterity the traces of the religion which they found established, and which prevailed in their time. Hesiod was greatly admired for the sweetness and elegance of his diction, and so partial were the Greeks to his poems, and the moral instruction they contained, that they were accustomed

to teach them to their children by heart. Virgil, who terms Hesiod "The Old Man of Asira," from the town in which he was born, or at least brought up, seems to have taken him as his model in composing his Georgics, particularly his poem of "The Works of Days," and his description of the four ages, "The Golden, the Silver, the Iron," &c.

Archilochus, born in Paros, is said to have been the inventor of Iambic verse. He and Hippinax of Ephesus, who also wrote in Iambics, were chiefly celebrated for their satires, and a biting malignant kind of verse: Archilochus, in particular, who is said to have been greatly attached to a Grecian lady, named Niobule, and whose father, Lycambes, had promised her to him in marriage, but afterwards gave her to another suitor of greater rank and fortune; whereupon Archilochus was so incensed, and wrote such bitter satires on the occasion, that they caused Lycambes to destroy himself.

Tisias, or Stesichorus, of Himera, a town in Sicily, excelled chiefly in lyric poetry. He obtained the name of Stesichorus from some alterations he made in music and dancing. He is supposed to have been the first inventor of the fable of "The Horse and the Stag," which he wrote to warn his countrymen against forming an alliance with the tyrant Phalaris, and which Horace and some other poets have imitated. His poems are all lost except a few fragments. He died at Catana, in the eighty-fifth year of his age, and about 350 years before the Christian era.

Simonides, of the Island of Cos, in the Ægean Sea, flourished about the time of Xerxes' expedition. He carried the prize for poetry at the age of twenty-four, and was no less esteemed as a philosopher than as a poet. His answer to Hiero, king of Syracuse, who enquired of him "what God was," is much celebrated. Simonides desired a day to consider the question. On the morrow he asked two days, and at the end of these, four; and thus, whenever he was called upon for his answer, always doubled the time. The king, surprised at his behaviour, asked the reason for it. "It is," replied he, "because the more I consider the question, the more obscure it seems."

Simonides was much courted by the princes of Greece and Sicily, upon whom and their exploits he wrote many laudatory poems. At one period of his life he travelled into Asia, visiting most of the principal cities, and amassed considerable wealth by celebrating the praises of those who were capable of rewarding him well. As he was returning to his native country, the Island of Cos, the ship was cast away, and his fellow-passengers endeavoured to save what they could. Simonides took no care of anything; and when asked the reason, he replied, "I carry all I have about me." Several of the company were drowned by the weight of the things they endeavoured to save; and others, when they got on shore, were robbed by thieves. All that escaped went to Clazomena, a town near to which the vessel was lost. One of the citizens, fond of learning, and who had read and admired the poems of Simonides, finding that he was amongst the number of those who were shipwrecked, took him to his house, and supplied him with necessaries in abundance; during his stay he gained much by reciting his verses amongst the inhabitants, while the rest were obliged to beg about the city. Simonides, on meeting some of these, could not help observing how justly he had calculated with regard to his effects. He lived to an advanced age, and is said to have obtained a poetical prize in his eightieth year.

Anacreon, of Teos, in Ionia. The chief subjects and study of this poet were joy and pleasure. He flourished about the 27th Olympiad. He spent much of his time at the court of Polycrates, the voluptuous tyrant of Samos, and not only shared in his pleasures, but was admitted as one of his council. Anacreon was much addicted to dissipation and intemperance, though he lived to a considerable age. There was a statue of him placed in the citadel at Athens, representing him as an old man, singing and inebriated, which shows the estimation in which his character was held by the ancients.

Thespis.—He is considered to have been the inventor of tragedy.

Sappho, though a female, has obtained a name amongst the

poets of Greece. She was born at Mitylene, in Lesbos, about 600 years before the Christian era. She was so greatly celebrated for the exquisite beauty and harmony, the pathetic softness, and infinite graces of her poetry, that she has been called, "The Tenth Muse;" and the people of Mitylene were so proud of her, that they had her image engraved on their coins. Of all her compositions, only two fragments have been handed down to posterity. The Sapphic verse has derived its name from her.

THE SEVEN WISE MEN OF GREECE.

THALES, the Milesian, is considered the most illustrious of the Seven Wise Men of Greece. He lived to be ninety years of age, being born the first year of the 35th Olympiad, and died the first year of the 58th.

Thales founded the Ionic sect, which was so-called after him, he having been born in Ionia. He is considered to have laid the foundation of philosophy in Greece. He held water to be the principle of all things; and that God was that intelligent Being by which all things were formed by water. The first of these opinions he had most likely borrowed from the Egyptians, who, seeing the Nile to be the cause of fertility to all their lands, imagined that water was the principle of all things. When he travelled into Egypt, he discovered an easy and certain method for taking the exact height of the Pyramids from their shadows. He observed the time when the shadow of his body was equal to its length, and by the same rule calculated others. He was the first of the Greeks that studied astronomy; and he foretold the exact time of the eclipse of the sun that happened in the reign of Astyages, king of Media. He was also the first that fixed the term and duration of the solar year amongst the Greeks. As he was walking one evening, and very attentively observing the stars, he chanced to fall into a ditch. An old woman, who was passing by, called out, "Ha!

how shall you perceive what passes in the heavens so infinitely above your head, when you cannot see what is just at your feet and before your nose?"

Thales was never married. On his mother pressing him to take a wife when he was young, he told her it was then too soon; and after several years had elapsed he told her it was then too late. It is recorded that Solon, while on a visit to him at Miletos, expressed his surprise that he never had desired to have a wife and children. Thales took no notice at the time; but, a few days afterwards, he contrived that a stranger should come into the company, and pretend that he had just arrived from Athens. Solon hearing this, enquired what was passing at Athens when he came away. The stranger, who had been taught his lesson, replied, "They were chiefly occupied by the death of a youth, whom all the town followed to the grave; because, they said, he was the son of the worthiest and most celebrated man in the city, who was then absent. Solon enquired the father's name. "I heard the name," replied the stranger; "but I have forgotten it." Solon put other questions, and every answer increased his uneasiness. "Was it not," said he at length, "the son of Solon?" "The very same!" replied the stranger. Solon at these words burst into tears and lamentations, rent his clothes, and abandoned himself to the most violent grief. But Thales, taking him by the hand, said to him with a smile, "Be comforted, my friend: all that has been told you is a fiction; but you now see the reason why I have never married,—it is that I might not subject myself to such trials and afflictions."

Thales is said to have been the first who divided the heavens into five zones. He discovered the solstices and equinoxes, and recommended the division of the year into 365 days, which was used by the Egyptian philosophers, and has been universally adopted ever since.

Solon ranks next to Thales amongst the wise men of Greece. His life has been fully treated of in the early history of Athens.

Chilo, the Lacedæmonian.—Very little is known of this sage:

but three maxims, inscribed in letters of gold, in the Temple of Delphi, are ascribed to him. They are as follows :—" Know thyself ;" " Desire nothing too much ;" and " Misery is the sure companion of debt and strife." He was a man of few words, and abrupt in his manner of speaking ; whence the term " Chilonian" has been applied to short, laconic discourses. He is said to have died of joy at Pisa, on seeing his son win the prize at the Olympic games.

Pittacus was of Mitylene, a city of Lesbos. Assisted by the brothers of Alcæus, the celebrated lyric poet, he drove the tyrants who had usurped the government out of the island. The inhabitants of Mitylene being at war with the Athenians, gave Pittacus the command of the army. To spare the blood of his fellow-citizens, he offered to fight Phryno, the enemy's general, in single combat. The challenge was accepted. Pittacus was victorious, and killed his adversary. The Mitylenians, out of gratitude, conferred the sovereignty of the city upon him, which he accepted, and behaved himself with so much moderation and wisdom, that he was greatly respected and beloved by his subjects. Many of his maxims were considered so excellent that they were inscribed on the walls of the Temple of Apollo at Delphi. By one of his laws, every person who committed a fault under the influence of intoxication received double punishment. He lived to be 82 years of age, the last ten years of which he spent in retirement and literary ease. He died about 570 years before the Christian era.

Bias ranks next ; but little is known of him. He is said to have caused Alyattus, king of Lydia, to raise the siege of Priene, his native city, by a stratagem. The city being hard pressed by famine, he advised two mules to be fattened, and then let astray into the enemy's camp. Their good condition astonished the king, who thereupon sent deputies into the city, under the pretence of offering terms of peace, but in reality to observe the state of things. Bias guessed their errand, and had the granaries nearly filled with sand, and the sand afterwards

covered over with corn. When the deputies returned to the king, and reported the plenty which appeared in the city, he raised the siege in despair.

Anacharsis and Æsop are generally reckoned amongst the seven sages of Greece ; though some have substituted Cleobulus and Periander, of whom, however, very little is known.

Anacharsis was a Scythian, and of the royal family. A certain Athenian being once in company with him, reproached him with his country. " My country," said Anacharsis, " you think no great honour to me ; and you, in my opinion, are no great honour to your country." His good sense, profound knowledge, and great experience, made him pass in the estimation of many for one of the seven wise men.

Æsop was by birth a Phrygian ; and, though a slave, was reckoned amongst the wise men of Greece ; both from his being often in their company, and because he taught true wisdom with greater art and effect than most others. He was deformed in his person—little and hunchbacked—having scarcely the figure of a man, and a very disagreeable countenance ; but all this was abundantly compensated by the qualities of his mind. The fables of Æsop are well known ; and, although he was originally a slave, yet they, together with other efforts of his genius, were the means of procuring him his liberation ; his master, who appears to have been a liberal-minded man, having granted him his freedom in consideration thereof. He travelled over the greater part of Greece and Egypt, and, during the latter part of his life, resided mostly in the court of Cræsus, king of Lydia, who took great pleasure in his conversation, and admired his sparkling wit ; and it is to Cræsus that many of his fables are supposed to have been dedicated.

These sages and illustrious men were as different in their modes of teaching and instructions of their disciples and pupils as were their characters and talents. Plato, of whom mention has already been made at considerable length in the history of Dionysius the younger, delivered his lectures in a place shaded with groves, on the banks of the river Ilissus, which once

belonged to a person named Academas, whence it was called the Academy. Aristotle chose another spot, where there were trees and shade,—a spot called the Lyceum. Zeno taught in a portico or colonnade, distinguished from other buildings of that sort, of which there were many in Athens, by the name of the Variegated Portico, the walls being decorated with various paintings of Polygnatus and Myriœ, two eminent masters of that transcendent period. Epicurus addressed his hearers in those well-known gardens, called, after him, the gardens of Epicurus. Some of these places gave names to the doctrines which were taught there. Thus, Plato's philosophy took its name of Academic, from the Academy; that of Zeno was called Stoic, from a Greek word, signifying a portico. The system of Aristotle was called Peripatetic, from the manner in which he taught, he being in the habit of walking about during his discourses. Zeno, allowed nothing to be, intrinsically good but virtue; nothing bad but vice; and considered all other things, to be in themselves indifferent.

THE GRECIAN MYTHOLOGY.

THERE is such a remarkable analogy running through the whole of the Grecian Mythology with that of the Egyptian, that there seems very little doubt that the Grecians derived their system from this source. In tracing the resemblance, much assistance will be derived by referring to the etymology of the terms used by the Greeks in their mythology. A few instances will suffice to show that Osiris, Isis, and Horus, the three principal Egyptian deities, together with a "supreme existence," which the Egyptians were wont to call "Agatha Dæmon," or the "good spirit;" and the Greeks "Jupiter," constitute the basis of the Grecian Mythology; and that the numerous gods and goddesses which figure so remarkably in

their history, take their origin in the diversified appearance of these. Thus Apollo and the nine Muses, and the three Graces, are completely of Egyptian origin. The Apollo of the Grecians evidently has reference to Osiris; like him, he is the charioteer of the sun, and has a power above him; and at other times the Grecian Apollo has evident allusion to the Horus of Egypt.

The Egyptian year was distinguished by three months in which business was suspended from the inundation of the Nile. These three months were designated by three female figures, bearing no insignia whatever, and having their hands joined together. This group was called Karitou, which signifies cutting off or separation; because they were cut off or separated from the other months of the year. When introduced into Greece, where there were no circumstances to which such a group could apply, their original designation was soon forgotten, and the Grecian poets and mythologists had recourse to their own lively imaginations to furnish this group with a name and office. The word which, in the Greek language, most resembled the Egyptian word Karitou was Charitas, which answered to grace, or graces, and these damsels were thus deemed the patronesses of whatever was lovely and agreeable.

The Horus of the Egyptians was sometimes represented as attacking the river monster with bow and arrows,—hence the story of Apollo and Python: at other times as having laid aside his arrows and reposing himself after his labour with his harp or lyre.



PART II.

HISTORY OF PHILIP OF MACEDON.

WE are now upon the point of entering on a comparatively new era in the history of the Persians and Grecians, and of Ancient History in general. We shall no longer see the innumerable and overwhelming forces of the East contending with the small but powerful states of Greece, either separately or in conjunction. Discords and feuds were fomented amongst them by the Persian kings in succession, who occasionally availed themselves of their aid in subduing other nations and kingdoms, either in adding them to, or keeping them in subjection under, their own empire. We shall now see Greece united under one man, and marshalled and marching under his banner and direction, over-running in her turn the empire of the East, from the shores of the Bosphorus to the extreme verge of the Indian Ocean; until they were united in one great empire, which comprehended nearly the whole extent of the then known world. We shall see this empire afterwards broken and dispersed, under his successors, as to the four winds of Heaven, until it was finally swallowed up and incorporated into the still more vast and powerful dominion of Rome. Such are the scenes that will be depicted in the history of Philip, king of Macedon, and of his son Alexander the Great.

The kingdom of Macedon, or Macedonia, was situated in ancient Thrace. The government was originally monarchical and hereditary; its kings traced their descent from Hercules; but of their early history little is known. The first of whom there is any account was Caranus, who is supposed to have

founded the kingdom about the year of the world 3212; 794 years before the Christian era. Philip was the seventeenth in descent from Caranus and was the third son of Amyntas, who died when he was quite an infant. Up to this period Macedon had been an inconsiderable kingdom, of little note or importance; its kings living at different times under the protection of one or other of the most powerful of the Grecian States—Athens, Thebes or Sparta—as best suited their circumstances or interest. They were frequently engaged in petty wars with their immediate neighbours and sometimes in domestic feuds; which occasioned them to have recourse to such states for alliance and aid as were most able and willing to render it; but it was not until about the period of which we are now treating that Macedon began to make any figure in history, when it became, under Philip, and subsequently under his son Alexander, not only the arbiter of Greece, but the conqueror of the great king of Persia himself; overturning his throne, and subjugating all the forces of Asia.

Philip, as has just been stated, was the son of Amyntas, usually styled Amyntas the Second, who, dying after
 A.M. 3629. a reign of twenty-four years, had left three sons, Alexander, Perdiccas, and Philip, then an infant. Alexander, the eldest, succeeded his father: but he only reigned one year. After his death the crown, which belonged of right to Perdiccas, was disputed by a prince of the blood royal, named Pausanias, who was supported by a great many of the Macedonians. In this conjuncture, Eurydice, the widow of Amyntas, applied to Iphicrates, an Athenian general, who happened at that time to be in the neighbourhood with his fleet, and, desiring an interview, she presented her eldest son to him, at the same time placing Philip, the youngest, on his knee, calling upon him to remember “that Amyntas, the father of these unhappy orphans, had not only been the friend and ally of his country, but had always entertained a personal friendship for himself, having in his early youth almost adopted him as a son, and that he could not, with these double claims on his gratitude, do other than see

justice rendered to his children." These considerations added to the moving discourse of Eurydice, had their effect on Iphicrates ; he expelled the usurper, and restored the lawful sovereign to the throne. But whether Perdiccas was a weak prince, or from whatever cause it proceeded, his reign was an unsettled one, and he was again obliged to have recourse to his allies against another competition. This time he applied to Pelopidas, the celebrated Theban general, so revered for his probity. Pelopidas likewise declared in favour of Perdiccas, and having once more restored tranquillity, he took the precaution, on leaving Macedonia, of having hostages on each side, in order to ensure mutual observance of the treaty they had entered into. One of these, on the side of Perdiccas, was his brother Philip, then about ten years of age, whom he carried with him to Thebes. Eurydice, on parting with this her much-loved son, besought Pelopidas to procure him an education worthy of his birth, and of the city to which he was going as an hostage ; Pelopidas, accordingly, placed him in the house of Epaminondas, who had at that time a celebrated Pythagorean philosopher under his roof, as tutor to his son.

Philip resided nearly ten years with Epaminondas, whom he proposed as a model to himself, and under whose instructions, together with those of his Pythagorean tutor, he improved rapidly ; but neither Epaminondas nor the Thebans were aware that they were thus forming and cherishing a most formidable enemy, not only to themselves, but to all Greece. At the end of about ten years, his brother Perdiccas was killed in a battle against the Illyrians, a neighbouring people, who had made war upon Macedonia. He left a son named Amyntas, who was only a child ; but Macedonia at that time needed a prince of years and experience to make head against the different parties and competitors which again presented themselves. Philip, on hearing rumours of what was taking place in his native country, stole secretly out of Thebes, hastened home with the utmost expedition, and resumed the reigns of government, under title of guardian to the young prince.

But the Macedonians, alarmed at the unsettled state of things, and fearful of being again plunged in civil commotion and broils, deposed the nephew in favour of the uncle, and placed Philip at once upon the throne.

Philip being thus firmly established, soon began to display his natural character, which was at once ambitious, subtle, and insinuating. Naturally brave and enterprising, he had borrowed from Epaminondas his activity and promptitude; but he did not imitate either his justice, disinterestedness, magnanimity, or clemency; qualities which had rendered him truly great, and which Philip had neither received by nature, nor was studious to acquire. Having repelled all his competitors, and restored domestic peace and harmony to Macedonia, he began gradually to form and lay the foundation of that scheme which, even from his first accession, he seems in some measure to have contemplated, and which he finally effected: namely, the reduction of all Greece to his sovereignty and sway. The situation of affairs at this period was favourable to his views, and perhaps had been one cause of inspiring the design. Athens and Sparta, weakened by their mutual contests, arising from their weak and impolitic animosities and jealousies of each other, had permitted Thebes to raise herself to a splendour and ascendancy that had eclipsed them. Thebes, in her turn, weakened by long and harassing wars, was beginning to decline. Philip, taking advantage of this state of things, resolved to make it subservient to the aggrandisement of his own kingdom and territories. For this purpose, he began by negotiating terms of peace with his more immediate neighbours, that he might not be harassed by inroads from them. He had settled all intestine feuds and repelled all competitors, and he now prepared to organize and strengthen his forces and to restore order and discipline to his army. It was Philip who established the Macedonian phalanx, afterwards so famous in martial history, and which inspired the enemy with such terror that even Paulus Emilius owned that the first sight of it had made such an impression upon him, that he almost despaired of victory.

It consisted of a large body of heavy-armed troops, varying in number from 10,000 to 20,000, in the form of a square, and divided into different battalions, with a small space between each, so as to be ready to assist and support each other. When engaged in battle, they advanced with their pikes and shields extended, those behind inclining them a little over the foremost ranks, so as to form a sort of rampart, something like the shell of an immense tortoise, and which it resembled in appearance, when seen at a distance. They were thus rendered invulnerable to the darts and javelins of their enemies, which, when discharged from a distance, fell without doing them any hurt. When the phalanx bore down upon the enemy, it moved all at once, charging them with irresistible force; those behind supporting those in front, at the same time greatly aided the strength and impetuosity of the onset, and deprived them of every hope and opportunity of flight; thus reducing them to the necessity either to conquer or die. Whilst the phalanx continued unbroken, it was perfectly invincible; for it was impossible for their enemies either to sustain its weight or to make any impression on the impenetrable bulwark of pikes and shields which covered and defended the men as with a reef of brass. For a long time this immense body turned the scales of victory in favour of the Macedonians, and probably contributed in a great measure to the success both of Philip and his son. But in after years, their enemies, and particularly the Romans, found the means of nullifying it in a great measure, and rendering it useless; for it required an even space of ground of considerable extent to move on, without hill, valley, or impediment of any kind, even trees or bushes. It was, then, only for the enemy so to choose their ground as not to allow them space enough to advance in unison and together, or by any means to divide and separate them; when, as their whole strength consisted in union and their acting in concert, they were no longer formidable; for when once broken, they could not rally again, neither could they pursue a flying enemy; and it was not an unfrequent stratagem for their enemies to take to flight, with the view of

inducing them to pursue. The phalanx, being thus separated, they would rally again, and turn round upon them, when they were easily routed and put to flight. But it took the lapse of years to acquire the experience and address necessary to encounter this formidable body, and Philip reaped all the advantage which was to be derived from its novelty and power. Although it is generally considered that Philip was the first projector of the Macedonian phalanx, it is supposed that the idea was suggested to him, partly from the second battalions of the Thebans, and partly from some of the descriptions of Homer, and that he merely digested and improved upon these models. He was always very partial to these troops, whom he treated with peculiar distinction, calling them his comrades and companions, and honouring them with his confidence and familiarity; which attached them greatly to his person, and induced them to bear the severest fatigues, and confront the greatest dangers, without murmuring. But he did not place his dependence for success on the strength and power of his warlike forces alone: he made use of negotiations, treaties and alliances, and spared neither artifice, promises nor presents; and, well knowing the all-powerful influence of gold, he was not sparing in its use. On first ascending the throne, he sent, as was usual on all important occasions, in those superstitious ages, to consult the oracle at Delphos, and received this answer from the priestess: "Make coin thy weapon, and then conquer all." This advice he adopted as his rule; and he acknowledged, in after life, that he had carried more places by money than by force of arms—that he never forced a gate till he had first attempted to open it with a golden key; and that he did not consider any fortress impregnable into which a mule laden with silver could find entrance. He was the better enabled to effect this, from having, in the commencement of his reign, discovered some gold mines in the neighbourhood of one of the cities he had taken. To this city, which was called Crenidas, and had been built by the Thracians about two years before, he gave his own name, calling it

Philippi. It was rendered famous in after history from the defeat of Brutus and Cassius. From these mines he derived a very considerable revenue—upwards of a thousand talents a year; this enabled him not only to maintain a powerful army, but also to bribe a number of emissaries in most of the cities of Greece. It was at Philippi he first caused those golden pieces to be coined, called Philips, which were afterwards so famous. Philip, soon after his first settlement on the throne, had married Olympias, daughter of Neoptolemus. Olympias was the mother of Alexander the Great.

Philip was absent from home when the news was brought him of the birth of a son. It was accompanied by two other agreeable advices on the same day; namely, that one of his
A.M. 3648. generals had been successful in an engagement with the Illyrians, and that he had carried the prize in the Olympic Games. Philip alarmed at this extraordinary happiness, which was considered among the heathens as often the forerunner of some dire catastrophe, cried out, "Great Jupiter, in return for so many blessings send me at least some slight misfortune!"

Soon after the birth of Alexander, Philip wrote to Aristotle, the celebrated philosopher of Athens, to acquaint him with the circumstance, and also that he had made choice of him to be his preceptor. "I have to inform you," said he, "that I have a son born, and I return thanks to the gods; not so much for having given him to me, as for having given him in the time that Aristotle lived. I trust that you will make him a successor worthy of us both, and a king worthy of Macedonia." Philip put him very early under the care of the philosopher.

Soon after his birth a very fierce war broke out amongst several of the Grecian States, which was called "the Sacred War," from its being undertaken on a religious account.

The Phocians, a people who inhabited some territories adjacent to Delphos, had ploughed up some land sacred to Apollo. The people in the neighbourhood immediately exclaimed against them as guilty of sacrilege, and summoned them to appear

before the Amphictyons, or States-General of Greece, for the profanation. They were declared guilty of sacrilege, and condemned to pay a heavy fine. Philomelus, one of their principal citizens, and a man of great courage and authority, undertook to prove from some verses in Homer that the sovereignty of Delphos belonged anciently to the Phocians, and incited his fellow-citizens to resist the sentence, and take up arms. He himself proceeded to Sparta, where he was handsomely received by Archidamus, one of the kings, who, though he did not dare openly to favour him, yet assisted him secretly both with money and troops. On his return home he was appointed general, and, having raised a body of troops, he marched to Delphos, and possessed himself of the temple. He met with some opposition, but was successful in every rencounter. Having entered the temple, he tore from the pillars the decree of the Amphictyons; but at the same time took care to publish throughout the country that his sole view was to restore the Phocians to their ancient rights and privileges. To save appearances he pretended to consult the oracle. The priestess at first refused to cooperate with him; but, terrified by his menaces, she at length answered, "that he was permitted to do whatever he might think proper," which answer he caused to be generally circulated as a sanction of his proceedings. The States-General met a second time, and proceeded to declare war against the Phocians. The war thus commenced lasted ten years, and was carried on with a rancour and animosity which but too often characterizes those in which religion is in any way concerned.

Most of the Grecian nations engaged in it on one side or the other. Sparta and Athens and Thebes sided with the Phocians; whilst the Locrians, the Bœotians, the inhabitants of Thessaly and some other neighbouring people, declared in favour of Delphos and its temple. Several battles were fought, with various success; but all distinguished by their ferocity. The Thebans having in some of their encounters taken several prisoners, condemned them all to die as sacrilegious

wretches who were excommunicated. The Phocians did the same by way of reprisal; and what added greatly to the feeling was the conduct of Philomelus, who, being pushed for money to pay his troops, departed from the moderation with which he had commenced, and, notwithstanding his solemn declaration to the contrary, he seized on the riches of the temple, saying that the treasures of the god could not be better employed than in his own defence: with these he was enabled to add considerably to his army, and for some time to maintain an unequal contest. But being at length defeated in a great battle, and being closely attacked upon an eminence, from which there was no retreating, he threw himself headlong from a rock in order to evade falling into the hands of his enemies, from whom he knew he could expect no quarter.

Philip, like a true politician, stood aloof, and took no part for a considerable time in this general movement of the Greeks, secretly exulting to see them mutually weakening themselves and each other, and thereby paving the way for his own advancement. In the meantime he seized every opportunity of extending his frontiers, and possessing himself of such cities as lay nearest to him; whilst the Greeks, wholly absorbed in this religious warfare, paid little attention to his movements.

During the siege of one of these towns—Methone, a small city of Thrace—he received a wound which deprived him of the use of one of his eyes. An expert marksman, named Aster, having offered his services, assuring him that he could bring down a bird in its most rapid flight; Philip, not rightly appreciating the man's intentions, incautiously made answer, "that when he was going to war upon starlings he would take him into his service." Aster so resented the jest that, having gained admittance into the city, he let fly an arrow labelled with this inscription: "To Philip's right eye." And so true was his aim that he actually hit him in the right eye. A skilful surgeon extracted the arrow, which the king sent back labelled thus: "When Philip takes Methone he will hang up Aster;" which he accordingly did when he reduced

the city a few days after. But, though the arrow had been extracted, and that with so much skill that not the least scar remained, he never recovered his sight; and so sensitive was he on the subject, that he never afterwards could help feeling angry if at any time the word Cyclops, or even eye, was mentioned in his presence.

For some years Philip continued gradually pushing his conquests, and, under one pretext or other, possessing himself of the towns on his immediate frontiers; but so cautiously as not at first to excite the alarm or suspicion of the different Grecian States.

At length he proceeded to lay siege to Olynthus, a Thracian city in the peninsula of Pallene, of great strength and consequence, and a colony of Athens. This step gave Greece in general, but more particularly the Athenians, alarm. It was on this occasion that their celebrated orator Demosthenes pronounced the three famous discourses, styled Olynthias, in which he endeavoured to rouse his countrymen into active opposition to the increasing power of the Macedonian king. He had made several attempts before; but the danger then being only at a distance, and the kingdom of Macedon never having attained to any eminence in Greece, but little attention was paid to him. Now, however, becoming convinced, as he had all along foreseen, that Philip had deep designs in contemplation, and was effectually though secretly pursuing them, he exerted all his rhetorical powers to rouse the Athenians to a sense of their danger, and to take proper steps for averting it, and for this purpose he both threatens and animates them. He represents Philip, on the one hand as a haughty tyrant of insatiable ambition, always intent on seizing every favourable opportunity, and to take advantage of the oversight of others—one who traffics with his purse, and employs gold as the most successful weapon; but at the same time a rash and imprudent man—one who measures his projects, not by his power, but by his ambition—who digs the grave of his own grandeur, and opens precipices before him down which a vigorous effort would easily throw him. By these

and such-like discourses he at length excited the Athenians who were become inactive and fond of repose—no longer the same people who conquered at Salamis and Marathon, but sunk into indolence and a love of pleasure, and the amusements of games and shows; but who, still retaining their relish for the charms and graces of eloquence, were incited to action by these harangues of Demosthenes. Philip, on his side, opposed the arguments of Demosthenes with bribes, but they did not prevent the Athenians from sending powerful succours to Olynthus, thus enabling it to make a successful resistance to Philip. But at length it was betrayed by two of the citizens, who, though in office at the time, were not proof against Philip's bribery; and Philip, having thus obtained an entrance through the breach his gold had made, immediately plundered the city, selling some of the inhabitants for slaves, and loading others with chains. It was said of him, that though he loved the treason, he abhorred the traitor; for he treated the two citizens who had thus betrayed their country with supreme contempt; even the common soldiers in his army could not refrain from reproaching them with their perfidy, and when they complained to Philip, he only replied, with an ironical sneer, "Do not mind what these vulgar fellows say, who call everything by their right names."

The success which Philip met with, and his rising fame, induced the Thebans to apply to him in their war against the Phocians, which was not yet terminated, and in which they had been very unsuccessful. Hitherto Philip had taken no part in what was termed the "Sacred War;" but, perceiving the advantages he might derive from it, he immediately joined the Thebans, partly, as he pretended, out of gratitude to their city, which had fostered his childhood, and partly with a view of assisting to punish the sacrilege committed on the Delphic Temple; for he was always ambitious of passing as a religious prince. But his real motive was to promote his own aggrandisement, and particularly to possess himself of Thermopylæ, which would open him a passage into Greece; he

therefore endeavoured to keep his movements secret from the Athenians, who were in alliance with the Phocians, and had declared war against Thebes. The Athenians had sent an embassy to Philip, to sound him with regard to his intentions, and to treat with him respecting a peace. The embassy consisted of ten persons, of whom Demosthenes was one; but Philip found means to amuse some and corrupt others,—all except Demosthenes, who opposed his colleagues to no purpose,—and they returned to Athens without having effected anything.

It was after this embassy that Demosthenes commenced his series of orations, known by the name of Philippics, and which are considered the finest specimens of oratory extant. They are at once severe, caustic and impressive; hence any discourse distinguished for its harshness and satire is termed a philippic.

Demosthenes had penetrated sufficiently into Philip's views to perceive that he was lulling the Athenians, under pretence of friendship and desire of peace, in order that they might not present any obstacles to his designs. As usual, he reproaches them with supineness and indolence, contrasts their character and conduct with that of their ancestors, at the time of Salamis and Marathon; represents Philip as taking advantage of their inactivity, and always on the alert to turn it to his own account—telling them that by their apathy, together with that of Greece in general, they were assisting to forge their own chains, and bowing their necks to the conqueror's yoke.

The zeal of Demosthenes had its effect, and prevailed to a certain extent. The Athenians roused themselves to action, and sent to demand aid, not only of their own allies, but also of the king of Persia, and having fitted out an armament, they gave the command of it to Phocion, an Athenian, who was at once a philosopher and a general, who had already acquired considerable reputation, and was remarkable for the sternness and severity of his manners. In early life he had studied in the Academy, under Plato, and afterwards under Xenocrates, and had formed his morals and life on the model of the most austere virtue. He was never seen either to laugh or weep, or

even to go to the public baths. He used to walk, and without a cloak, unless it was intensely cold ; on which occasions people would remark, " We shall have severe weather. See ! Phocion has got his cloak on." Philip in the meantime having possessed himself of Thermopylæ, advanced into the Peloponnesus. Great commotion prevailed at that time in this country. Several of the cities invited Philip to unite with them against Sparta, and he, glad of the opportunity thus presented him of extending his conquests in Greece, readily acceded to their wishes. The Spartans, on their side, justly alarmed, applied to the Athenians to succour them. Philip, who had hitherto been successful in all his undertakings, had laid siege to Byzantium ; but Phocian, whom the Athenians had sent against him, by his prudence and valour obliged him to abandon his design, and even compelled him to retire from the Hellespont ; which very much diminished his fame, he having hitherto been considered invincible. Philip, who was sensible how necessary it was for him to support a character of rank and authority, otherwise, his fortunes now beginning to turn, he might be overwhelmed with reverses, prosecuted with more vigour, however, a design he had long had in view, and for which he had secretly been preparing his engines. This was nothing less than to be appointed generalissimo of all the Greeks against the Persians. He had his emissaries in all, or nearly all the Grecian states and cities, who, bribed by his gold, biassed the people in his favour ; and, at a general meeting of the Amphictyons, or States-General of Greece, he was elected by a public decree, and ambassadors were immediately sent to notify the event to him.

These rapid strides of Philip, and his advances towards the general sovereignty of Greece, justly alarmed the Athenians, as well as most of the other powers, and, animated by Demosthenes, who still continued his philippics, they united with the Thebans, and took the field against him. But Philip was now in a position to resist them with ample force. He took the field with an army of 30,000 foot and 2,000 horse, and having come

up with the enemy near Chæronea, a city of Bœotia, he gave them battle. The invincible phalanx was employed on this occasion, and probably contributed to the victory, which was signal and decisive. Philip was so overjoyed at his success, that he could not refrain from indecent expressions of it; walking over the field of battle in a kind of triumph, and even, it is related, insulting the bodies of the slain.

After the victory of Chæronea, the supremacy of the king of Macedon was no longer disputed. In a full assembly of the Greeks he was declared their generalissimo against the Persians, and immediately set about making preparations
A.M. 3666. to invade that mighty empire. Philip had now obtained the summit of all his wishes, the aim of all his views, the end for which he had so long employed all the bent and energies of his powers. But,—alas! how vain and transient are all human enjoyments,—he scarcely survived the honour two years, and even that brief space was embittered by private anxieties, and his life itself was at last sacrificed to private revenge, for an affront received at a bacchanalian revel.

Philip had never been happy in his domestic establishment. His wife Olympia, a woman of a jealous, vindictive and unmortified spirit, was perpetually raising feuds in his family, and made him sometimes almost out of love with life, until at length the dissensions between them arose to such a height that he proceeded to the unwarrantable length of divorcing her. His son, Alexander, who was by this time growing up to man's estate, was exceedingly disgusted at this treatment of his mother; the more so, as his father shortly after the divorce married another wife. She was a young lady of great beauty and accomplishments, it is true; but that only increased the disgust and indignation of Alexander, who could not but look upon her in the light of a rival who had supplanted his mother, and been the cause of her disgrace. Her name was Cleopatra, and she was niece to Attalus. At the festivities which were given in honour of the nuptials, Alexander, who happened to

be present at one of them, taking offence at something that was said by Attalus, threw a cup at his head. Attalus returned the compliment, and a general scuffle ensued. Philip endeavoured to restrain his son, who was with difficulty prevented from rushing on to his own destruction, and at length, after venting bitter invectives on his father, he left the hall, and, taking his mother with him, retired to Epirus. This marriage was shortly afterwards followed by another—that of his own daughter Cleopatra with Alexander, king of Epirus. It appears that on this occasion Philip sent to recall his son, who, softened by some concessions and apologies from his father, returned home. It was in the course of the festivities given on this occasion that Philip met his death by assassination. It appears that some time before, Attalus the uncle of the new queen, who seems to have been a man of an insolent and overbearing disposition, had insulted, when in his cups at a wine entertainment, a young Macedonian nobleman, named Pausanius. The latter had often applied to Philip to revenge the affront; but he, unwilling to give umbrage to the uncle of his new wife, had paid no attention to him. Pausanius was so exasperated at what he considered this neglect of justice that he resolved on the assassination of a king whom he considered no longer worthy to reign. It was on the last day of the festivities, when something of a religious ceremony was mixed up with the rejoicings. Twelve statues of different divinities were carried in procession; a thirteenth followed, representing Philip himself, decked out as a god, and surpassing them all in magnificence, in a white robe, with an air of great majesty, amidst the acclamations of the people. The guards, who marched before and behind, left a considerable space between themselves and him, by his orders, that he might give the people a better opportunity of seeing him, and, at the same time, shew the great confidence he placed in them.

Pausanius chose this opportunity for putting his sanguinary project in execution. Advancing boldly up to Philip, he stabbed him with a dagger in the presence of all the people, and laid

him dead at his feet. He had fleet horses in readiness for his escape, and so astounded was every one at the boldness and suddenness of the transaction, that he would have got clear off, had it not been for an accident which delayed him, and gave his pursuers time to overtake him. He was torn to pieces on the spot.

Thus perished Philip, in the forty-seventh year of
A.M. 3665. his age, and twenty-fourth of his reign.

It is somewhat remarkable, that a very short time before, being anxious about his project with regard to Asia, he sent to consult the oracle as to the event, when the priestess gave this singular answer:—"The victim is already crowned: his end draws nigh, and he will soon be sacrificed." Philip understood this to allude to the king of Persia; but people could not help making a different application of it after the catastrophe.

The Athenians in general, and Demosthenes in particular, abandoned themselves to the most extravagant and indecent joy, quite unworthy their character, when the news of his death reached them, and which shows the dread they entertained of his power and ascendancy. Demosthenes, though his daughter had been dead only seven days, appeared in public, dressed with the utmost magnificence, and crowned with a wreath of flowers. He also prevailed on the Athenians to offer sacrifices, and thank the gods, and even to decree a crown to Pausanias, who had committed the murder.

The character of Philip was a mixture of good and bad qualities. His ambition knew no bounds, and led him, as we have seen, from his first accession to the throne, to prepare schemes for the subjugation of all Greece, and ultimately for attempting the conquest of Asia. These views he never lost sight of, but steadily persevered in his project up to the latest period of his life. He was artful, insinuating, and perfidious, lavish of oaths which he never meant to keep, and promises by which he did not attempt to abide: indeed, so shameless was he on this subject, that he was accustomed to say, "Children were amused with playthings, and men with oaths."

But Philip was not entirely without redeeming traits. He studied the happiness of his subjects, and was careful in the administration of justice amongst them; and even when he violated the rules of equity and probity on public occasions, it was only in those cases in which he considered an urgent policy required it, and with the mistaken view of promoting the aggrandisement of his kingdom as well as of himself. He possessed both moderation and self-command, and frequently not only permitted his subjects to use freedom of speech towards him, but would even listen to their reproof.

A poor woman, against whom he had pronounced an unjust sentence, when under the influence of wine, cried out, "I appeal to Philip fasting!" Whereupon he gave the cause a second hearing, perceived the injustice of his decision, and reversed it.

Another poor woman who had often solicited audience, but whom he had repeatedly put off, alleging he had no time, at length exclaimed with great emotion, "Then be no longer king, if you have no time to do justice!" Philip was strongly affected with the rebuke, and was so far from being offended at it, that he not only satisfied her claims, but became more punctual afterwards in giving audience; and he kept a man in his service whose office it was to say to him every morning, "Philip, remember thou art mortal." His son Alexander celebrated his funeral with great magnificence.

Artaxerxes Ochus, king of Persia, died the same year as Philip.

HISTORY OF ALEXANDER THE GREAT.

ALEXANDER THE GREAT, son of Philip, king of Macedon, was born at Pella, the capital of Macedonia, the first year of the 106th olympiad,—A.M. 3648, and 356 years before the Christian era. It is remarkable that the very day on which he was born, the temple of Diana at Ephesus was destroyed by fire. This

temple, which was considered by the ancients one of the seven wonders of the world, had been built at the expense of all Asia Minor; it was 425 feet long, and 220 broad. It was supported by 127 columns, which were 60 feet high, each of which had been furnished by a tributary king of Asia Minor, at a great expense. The whole of the temple was on a scale of great magnificence. It was set fire to on purpose, by one Erratostratus, who, being put to the torture to ascertain his motives, confessed he had done it to make himself known to posterity, and to immortalize his name. With a view to punish him, by defeating his purpose, the States-General of Asia made a decree prohibiting his name to be published. The different historians have preserved it however, notwithstanding the decree; indeed, the prohibition seemed to occasion its being more generally perpetuated, by exciting a greater curiosity to know it.

It has been already stated that Philip had placed his son, at a very early age, under the tuition of Aristotle, who was the most celebrated and the most learned philosopher of that period. He settled a very considerable stipend upon him at the time, being fully sensible of the advantage of having such a preceptor for his son, and afterwards conferred upon him a very striking proof of the estimation in which he held his services, and of the care and pains he had bestowed upon the young prince: for having some time previous, on some account or other, laid waste Stagira, the birth-place of the philosopher, a city of Macedon, near the sea-shore, he caused it to be rebuilt, reinstated the inhabitants, many of whom had deserted it, bestowed many marks of favour upon them, and gave them a fine park in the neighbourhood for their studies and assemblies. Plutarch relates that the same seats which Aristotle had placed there were standing even in his time, and also the vistas under which those who walked were shaded from the sun. Alexander, who had by nature a fine understanding and noble genius, could not fail to profit by such a preceptor as Aristotle. He early acquired a turn for philosophy and the fine arts, in the whole circle of which he attained a considerable

proficiency, and of which he became the patron. Music, painting, sculpture, architecture, all flourished during his reign, because they found in him at once a skilful judge and a generous patron. So great a philosopher as Aristotle was likely to instruct his pupil in all that was then known of the principles of nature, as well as metaphysics and moral philosophy. And Alexander applied himself with great assiduity to the study of rhetoric, which he considered to be one of the most essential acquirements for a king. He had several preceptors under Aristotle, to instruct him in the different branches of science; but it was to him as the master, mover, and director, that he was chiefly indebted for his proficiency; and his regard and esteem for him was in proportion,—the love of the pupil for the master being as great as that of the master for the pupil.

The ruling passion of Alexander's mind was ambition, and an insatiable desire of glory; this he inherited from his father, though he exceeded even that prince, and carried it to greater lengths; and it seemed as though, in all his pursuits, he had an indirect aim and view,—a kind of presentiment of that grandeur and exalted station to which he afterwards attained, even beyond what his most sanguine dreams could have anticipated,—namely to conquer the mighty empire of Asia, and become the master of all the then known world. He early conceived an extravagant passion for the poems of Homer, and was seldom without some portion of his works about him, particularly those parts of the Iliad which he the most admired; and when, after the defeat of Darius, a gold box enriched with precious stones was found amongst the spoils, in which the choicest perfumes, used by that prince, were kept. Alexander took it to hold Homer's poems. He placed in it that edition of the Iliad which Aristotle had revised and corrected, laid it every night under his pillow with his sword; from which circumstance it acquired the name of "the edition of the box."

"Alexander was of a firm, resolute disposition, very tenacious of his own opinion, which never yielded to force, though he

could sometimes be prevailed upon by argument and persuasion. His father early found out this, and endeavoured to render himself loved rather than feared by his son, and to govern him more by kindness and affection than by harshness and force. An incident which occurred whilst he was quite a youth, tended very much to raise him in his father's estimation, and increase his respect for him. Philip had had a present made him from Thessaly, of a war horse, which was a noble creature, but fiery and unmanageable; it was named Bucephalus. Philip having in vain attempted to mount the horse, who was so furious that he would scarce let any one approach him, began to feel angry that they should have sent him as a present a creature that no one could manage, and gave orders that he should be sent back. Alexander, who stood by, could not help exclaiming, "What a noble creature they are going to lose for want of a little skill and address to mount him!" Philip, who attributed this sally to the rash confidence of youth, desired him to try what he could do with the horse. The young prince hereupon went up to him, and having observed that it was the motion of his own shadow which had terrified him as he danced and frisked about, took him by the bridle and turned his head to the sun, which prevented his seeing its movements, then gently stroking and coaxing him, he took an opportunity of springing on to the saddle, when, giving him the rein, he let him proceed at his own pace till his impetuosity had a little subsided; he then, without any difficulty, turned him round, and rode him back to his father and the courtiers, who stood trembling with anxiety, expecting nothing less than to see him thrown off and killed; but when they saw him return in safety, and the horse completely subdued, they were loud in their expressions of admiration, and Philip, taking him in his arms and embracing him with tears of joy, said "Seek a kingdom more worthy of thee, my son; for Macedon is below thy merit."

Alexander entertained, as it was naturally to be expected, a strong partiality for this horse, which henceforward became his own. He took it with him in all his engagements, and never rode

any other on the field of battle. The horse appeared to have an equal attachment for his master. Although he never would suffer any one else to mount him, he used to kneel down for his master to get on his back. He lived to be thirty years old, and some accounts say he died of old age; but others give a different account of his death, and relate that Alexander, in the battle against Porus, one of the monarchs of India, having imprudently plunged too far amongst the enemy, his horse Bucephalus, on which he rode, though severely wounded, and almost spent through loss of blood, nevertheless bore off his master from the combatants, and having brought him to a place of security, lay down at his feet and expired. Whichever account is true, it is certain that Alexander much regretted his loss, and built a city on the spot where the horse was buried, near the river Hydaspes, which he named Bucephalia, in commemoration of its attachment and faithful services.

Alexander was scarcely seated on the throne when the cities of Greece combined to throw off the yoke which Philip had imposed on them, and to free themselves from the restraint he had laid them under. Demosthenes, who had been so greatly opposed to the father, did not fail to incite them to this, declaiming as vehemently against the son, whom on one occasion he spoke of as a boy, and on another as a hare-brained youth. He likewise wrote to Attalus—who has been before mentioned as the uncle of Cleopatra, the new queen of Philip, and whom that monarch had made one of his lieutenants in Asia Minor—endeavouring to excite him to rebellion. Attalus was sufficiently disposed to listen to these suggestions; but as he knew Alexander was already mistrustful of him, he sent him Demosthenes' letters, with a view of lulling his suspicions. But Alexander's penetration saw through the artifice, and it only increased his distrust; the more so as discontent had shewn itself amongst those who were under the command of Attalus. He therefore ordered him to be assassinated. It is not improbable that his former animosity towards him

might have revived, the more so as he must have considered him indirectly the cause of his father's death, and thus impelled him to proceed to such fatal extremities. By his death the seeds of discord and rebellion were destroyed in the army under him, and tranquillity had been restored. Alexander lost no time in proceeding against the Greeks, hoping to overcome them by his promptness. Amongst the variety of subjects taught him by his philosophic master, the art of governing, and military tactics held a conspicuous position; and he had also some little practice during his father's lifetime, Philip having appointed him regent of Macedonia when but sixteen years of age, and invested him with the sole authority during his absence in his war with the Greeks, in which situation he had acquitted himself with so much prudence and propriety as to give satisfaction to all about him. During his father's absence some ambassadors from the king of Persia arrived at the Court. Alexander received them in such a polite and generous manner that he charmed them all, entering into a conversation with them, not on trifling subjects, as might have been expected from his age, such as the magnificence of the palace of the king of Persia, the celebrated hanging gardens, the golden vine under which the Persian king usually gave audience, and the fruit of which was represented by emeralds, rubies, and other precious stones. Alexander, who probably even at the time cherished the secret hope of one day possessing himself of these treasures, did not interest himself by enquiries respecting them, but in what the strength and power of the king of Persia consisted; how he conducted himself towards his enemies; which were the best roads to Upper Asia, and the distance of the places; so that the ambassadors could not forbear drawing a comparison between him and their own master; saying, "This young prince is great, and ours is rich."

Alexander had been present at the battle of Chæronea, and had the command of the left wing of the army given him by his father. This was the first time he had been in an engage-

ment; and Philip posted some of his ablest officers near him to act both as guards and advisers. He was at this time about seventeen years of age, and gave earnest on that occasion of what might afterwards be expected from him, endeavouring to signalize himself so as to repay the confidence his father had placed in him; and behaving himself with as much prudence as intrepidity.

The first enemies he had to encounter immediately on his accession, were those barbarous nations against whom his father had been fighting during the greater part of his reign, and from whom he had made several conquests, and attached them to his own territories, and who, taking advantage of the extreme youth of his successor, united together against him. His courtiers and counsellors, terrified at so general a combination, advised him not to think of maintaining the supremacy of Greece, and to endeavour to recover the barbarians, who had taken up arms, by gentle methods: but these timid counsellors ill accorded with the intrepidity of Alexander's disposition. Crossing the Danube, therefore, with all possible haste, he defeated the king of the Triboli, in a great battle, and subdued or struck terror into the rest, so that they no longer made any efforts to resist him; and thus having secured his kingdom from the barbarians, he marched with the utmost expedition into Greece, and passed the straits of Thermopylæ; having done which, he turned to those who accompanied him, and said, "Demosthenes called me a boy when I was in Illyria, and among the Triboli; he called me a young man in Thessaly; but I must show him before the walls of Athens that I am a grown man."

Having entered Bœotia, Alexander sat down before Thebes; his sudden appearance amongst them astonished the Thebans, and, indeed, all Greece, who could scarcely believe the evidence of their senses. Being willing to spare Thebes, the city in which his father had been brought up and educated, and for which he himself felt affection, he merely demanded to have the ringleaders of the revolt delivered up to him; and

published, by sound of trumpet, a general amnesty to all who should submit to him at once. But the Thebans, who had not yet experienced any reverse of fortune sufficient to make them forget their late success under Epaminondas and Pelopidas, and were not yet aware of the character they had to deal with, indignantly refused to deliver up their chiefs, and invited, by a general proclamation, all who were solicitous for the liberty of Greece, to come and join them. Alexander, finding they were not to be subdued by gentle means, was compelled, though reluctantly, to have recourse to arms. He fought a great battle with them, in which the Thebans exerted them-

A.M. 3670. selves to the utmost, in the hope of retaining their liberty; but the Macedonians being very superior in numbers, as well as equal in skill, and commanded by such a captain as Alexander, gained a decisive victory. The Thebans were cut to pieces, and their city taken and plundered.

Alexander debated in council what he should do with Thebes. The Phocians and some other nations, who were in alliance with him, and who were actuated by a spirit of hatred and resentment against the Thebans, on account of the treatment they had received from them on former occasions, urged Alexander to destroy the city; whilst Cleodus, one of the prisoners, who was permitted to speak, endeavoured to soften Alexander towards them; representing that his countrymen had taken up arms upon a false report that had reached them of his death, and that it was, in fact, not against him, but against his successors, whom they knew nothing of, that they had revolted. He also urged the affection which his father, Philip, had always borne towards Thebes, which he looked upon almost as his native city, together with his own partiality for it, and concluded by exhorting him to commence his reign by an act of clemency which would render him estimable in the eyes of the world. But Alexander, either not having fully overcome the anger which their resistance had occasioned, or, more probably, desirous of striking terror into the other Grecian cities, ordered it to be destroyed. The calamities which the unhappy

Thebans suffered on this occasion were incredible. The city was given up to pillage; and the inhabitants, old men, women and children, to the number of 30,000, were either sold as slaves or put to the sword: about 6,000 had fallen in battle.

It is related that a noble lady of quality, who had endured great indignities from the hands of the soldiery, after her house had been ransacked, and all the moveables carried off, being asked by the captain who commanded the pillagers whether she had not some gold and silver still concealed, took him to a well in a garden, telling him that when she saw the city about to be given up, she had thrown what she could of her valuables in there. The captain, stooping down to ascertain the depth of the well, and whether he could perceive anything at the bottom, she seized her opportunity, pushed him in, and then threw large stones upon him, till he was quite dead. She was immediately seized, bound in chains, and carried before Alexander. That prince, than whom none could more easily discover true dignity and greatness of soul, immediately perceived by her demeanour that she was a woman of spirit and quality, and demanded of her who she was. "I am Timoclea," replied she, "sister to Theagenes, who fought against Philip for the liberty of Greece, and was killed in the battle of Chæronea, where he commanded." Alexander, instead of resenting the noble courage of this reply, as would probably have been the case with an inferior mind, was struck with such admiration at her conduct, that he gave orders she should be restored to liberty with her children. He likewise liberated the priests, together with the descendants of Pindar, the celebrated poet, and those who had opposed the revolt; but the rest of the inhabitants were either massacred or sold as slaves.

The sudden arrival of Alexander in Greece, with the subsequent capture and misfortunes of Thebes, struck terror into all the cities. The Athenians were so much affected by it, that they suspended the festival of the great mysteries, which they were about to solemnize, and received with the greatest

humanity all those who were able to make their escape and fled to Athens for an asylum ; even Demosthenes abated much of his vehemence, and in so much dread did he stand of the anger of Alexander, that, having accompanied an embassy which the Athenians sent to treat with that prince, and endeavour to conciliate him, when he approached near where he was encamped, he suddenly retreated and returned home.

Alexander required, as a preliminary to all stipulations, that the Athenians should deliver up to him their principal orators, particularly those who had been the chief means of inciting them to take arms against his father, Philip. It was on this occasion that Demosthenes, who saw himself aimed at in this demand, recited to them the fable of the Dogs and the Wolves. "The wolves," said he, "one day told the sheep that if they desired to be at peace with them, they must deliver up to them the dogs who were set over them as guards. So it is with you, O Athenians ! If you deliver up your orators, whose duty it is to watch and bark as the dogs, for your safety, you will soon fall an easy prey."

The Athenians were in a great dilemma, not wishing to give up their orators, and yet dreading the resentment of Alexander. At length one of their citizens, named Demades, for whom that prince had shewn considerable friendship, undertook the embassy alone ; and whether it were from personal regard to him, from a wish not to prolong hostilities and drive his enemies to extremities, or that he was seized with remorse, as he is represented to have been, for the calamity he had brought upon Thebes, and wished to blot out by an act of clemency that invidious transaction, which he knew had brought great odium upon him, he consented to receive their submission, and concluded a peace.

But it is more than probable that the main spring of Alexander's actions and conduct towards the different cities of Greece was the design he had formed—and which, indeed, he might almost be said to have inherited from his father—of pushing his conquests into Asia and attacking the king of

Persia even on his throne and in the very heart of his dominions. To effect this, and to be made, as his father Philip had been, generalissimo of the Grecian forces, he was desirous not only of settling all disturbances as speedily as possible, but also of conciliating the different states. For this purpose, having made his peace with the Athenians, he summoned a diet or general assembly of the states and free cities of Greece, with a view of obtaining from them the supreme command, such as had been bestowed upon his father. "No diet," says that able and celebrated historian Rollin, "ever debated on a more important subject. It was the Western world deliberating on the ruin of the East, and the methods for executing a revenge suspended for more than an age. The assembly held at this time will give rise to events, the relation of which appear astonishing and almost incredible, and to resolutions which will change the disposition of most things in the world."

The deliberations of the assembly were very short. It was not difficult for Alexander to rekindle in their minds feelings of inveteracy towards the Persians. The recollection of his late father, and, above all, their being overawed by his presence and the earnest he had already given of his valour and power, prevented any hesitation; he was therefore unanimously appointed generalissimo against the Persians.

The officers and governors of the cities, together with many of the philosophers, lost no time in waiting upon him to congratulate him on the occasion: and Alexander had flattered himself that Diogenes, of Sinope, who was then at Corinth, would come like the rest and pay his compliments. But that philosopher, who entertained a very mean idea of human grandeur, did not stir out of his house; whereupon Alexander, who perhaps valued the compliment in proportion as it was withheld, went with all his courtiers to pay him a visit. Diogenes was lying down in the sun; but seeing so great a crowd of people advancing towards him, he sat up and fixed his eyes on Alexander; that prince, after a lengthened conver-

sation with him, enquired on taking leave if there was anything he could do to serve him. "Only," replied Diogenes, "that you would stand a little out of my sunshine." Alexander was so struck with the independence and greatness of mind which thus held in such utter disregard and contempt all the splendour and gratifications of the world, that, turning to his courtiers, he said, "Were I not Alexander, I would wish to be Diogenes." Alexander, previous to his setting out on this expedition, was desirous of consulting the oracle of Apollo; he therefore took Delphos on his way to Macedonia; but he happened to arrive at an unfavourable time, for the priestess could only be consulted, or chose only to be consulted, one day in every month, and, as this was between the days, she refused to go to the temple; but Alexander, who could not bear contradiction, and moreover was too impatient to wait, took her forcibly by the arm and led her towards the temple, when she cried out, "My son, thou art invincible!" This was sufficient for Alexander, who declared that he desired no better augury, and immediately set out on his return to his own dominions.

On his arrival, he lost no time in preparing for his expedition against Persia. He settled the affairs of Macedon, both public and private, entering into the domestic concerns of all his friends, and dividing amongst them all the revenues of his domains,—according to one an estate in land, to another a village, to a third the toll of a harbour, and to others in proportion; until one of his friends, named Perdiccas, said, "My lord, what do you reserve for yourself?" "Hope," replied Alexander. "The same hope," replied Perdiccas, "ought to satisfy us;" and he generously refused to accept anything.

Alexander next summoned a council of the chief officers of his army and the principal persons of his court, to consult and arrange with them on the measures proper to be pursued; he also performed sacrifices to the gods, and gave a splendid festival, which lasted nine days. He caused a magnificent tent to be raised large enough to hold a hundred tables, each of which held nine hundred covers; he invited the princes of his

own family and the ambassadors at his Court, together with all the generals and officers of his army, and he even treated the whole of the soldiery. It was during this feast that he is reported to have had an extraordinary vision, in which he was exhorted to march into Asia without any delay.

Having completed his preparations, and taken all possible precautions to prevent any troubles from arising during his absence, he appointed Antipater as viceroy of Macedon, with 12,000 foot and as many horse. He then set out for Asia early in the spring. His army consisted of 30,000 foot and 5,000 horse, a small number for so formidable an undertaking; but they were all brave men, well-disciplined, and inured to fatigue, having made several campaigns under Philip his father. Most of the officers were near threescore years of age, and when they were assembled in council, or drawn up at the head of a camp, they had the air of a venerable senate. He gave the command of the infantry to an experienced general named Parmenio, and placed his son, Philotas, under him with 18,000 horse. He gave the same number of Thessalian cavalry to Callas, the son of Harpalus. The rest of the horse, which amounted to about 600 and were composed of natives of the different States of Greece, had their particular commanders. The Thracians and Pannonians were headed by Cassander, and were always placed in front.

Alexander began his route by the lake Cercinium, towards Amphipolis. He crossed the rivers Strymon and Hebrus, and arrived at Sestos after a rapid march of twenty days. He ordered Parmenio to cross from Sestos to Abydos with all the horse and part of the foot, which he did, in 160 galleys and several flat-bottomed boats, whilst he himself went from Eleontum to the port of the Achaians, steering his own galley; and, having reached the middle of the Hellespont, he sacrificed a bull to Neptune and the Nereides, and made effusions in the sea from a golden cup. As he approached the shores he threw a javelin at the land, thereby taking possession of it, then leaping on shore, completely armed, he was the first to set foot in Asia; and, in

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high transport at what he considered his happy success, he erected altars to Jupiter, Minerva, and Hercules, for having favoured him with so prosperous a descent. He then proceeded to Ilion, to pay a visit to the tomb of Achilles, and having anointed the pillar upon it with oil, he placed a crown thereon, at the same time declaring, "he considered that hero extremely happy in having found so faithful a friend in Patroclus during his life, and after his death such a herald as Homer to set forth his praise."

He soon after arrived at the city of Lampsacus, which he was determined to destroy on account of a former rebellion of its inhabitants. Having sat down before the place, one of the principal citizens, named Anaximenes, a celebrated historian, who had been very intimate with Philip, and for whom Alexander himself had a great esteem, having once been his pupil, requested an interview. Alexander could not deny him; but, suspecting the business he came upon, declared in express terms that he would never grant his request. "The favour I have to desire of you, sire," said Anaximenes, "is that you would destroy Lampsacus." By this ingenious evasion the historian saved his city.

We must now revert a little to the affairs of the Persians. It is rather remarkable that Darius—the third of that name, and the last of their kings, who during the greater part of his life was personally opposed to Alexander, who was finally conquered by him, and with whom that vast and splendid empire terminated—ascended the throne of Persia the very same year in which the king of Macedon began his reign.

The immediate predecessor of Darius was Arses. We have already seen that the Persian monarchs, given up to sloth and effeminacy, had suffered the management of their affairs to be very much usurped by the different officers and nobles of their court, which became in consequence the scene of constant intrigues and cabals, and a prey to all the petty jealousies and machinations attendant thereon.

Arses was the youngest son of Ochus, whose cruelties and crimes had rendered him so odious that after his return from

the conquest of Egypt, and the reduction of the revolted provinces, he was poisoned by Bagoas, his chief eunuch. Bagoas was by birth an Egyptian, and had always retained a great love for his country, and zeal for its religion, and he had been highly incensed by the affront which Ochus had put upon it, in having, whilst in Egypt, caused the sacred ox, the representative of their god Apis, to be dragged from his emble, dressed by his cooks, and served up to his household. When Ochus returned to Persia he carried Bagoas with him, and promoted him to offices of considerable trust and confidence; but he never could forget the affront put upon his religion, and when he saw Ochus given up to all sorts of cruelties and excesses, he conspired with another of his ministers, and took him off by poison; and afterwards, dreading the resentment of those of his sons who were grown up to man's estate, caused them to be assassinated also. Bagoas, who had now all the power lodged in his hands, usurped the sovereignty, though under the name of Arses, whom he placed upon the throne, giving him merely the name of king, whilst he himself really reigned. But as the young prince grew up, perceiving he had great distrust of him, and fearing he might resent the death of his father and brothers, he caused him to be assassinated also. Bagoas then placed Darius Codomanus on the vacant throne. He was cousin to Arses, and had escaped death at the time his uncle and cousins were assassinated, on account of his extreme youth. When Darius grew up to man's estate, apprehending Bagoas was meditating his destruction, he caused him to be put to death. He dropped the name of Codomanus, and reigned by the title of Darius the Third.

Such was the state of things in the court of Persia when intelligence was received of Alexander's expedition, and of his actual arrival in Asia. At first Darius affected to treat the intelligence with contempt; but when succeeding accounts described the rapid march of his army, and that town after town was giving way before him, Darius began to prepare for a vigorous defence.

Alexander, meanwhile, had arrived at the banks of the Granicus, where the Satrapæ, or deputy-lieutenants of Darius, waited on the other side with a large army to dispute the passage with him. Many of his officers, alarmed at the forces opposed to them, as well as at the depth of the river, endeavoured to dissuade him from attempting to cross then, as it was late in the day, and advised his remaining awhile in battle array, to rest his troops, and inspire the enemy with terror. But Alexander answered that it would be a shame, after crossing the Hellespont, to be stopped by a rivulet; for such he called the Granicus in contempt; at the same time throwing himself into the stream at the head of his troops, he advanced in face of the enemy, despite the steepness of the bank and the rapidity of the current, which often bore him down, and nearly covered him with its waves. Still he held on, more, as was described by those who witnessed it, like a madman, than one under the influence of sound sense.

The Persian army was commanded by Memnon, a Rhodian, a general of great wisdom in council, and of courage and capacity in the field. He was held in high estimation by Darius, on account of his zeal and attachment, and had been intrusted by him with the command of all the coast of Asia. The Persians did all in their power to prevent the landing of Alexander and his troops; they attacked them in that part of the river where the declivity was the greatest, and with such fury that the Macedonians began to give way after having lost their first ranks. Alexander, perceiving this, pressed close upon them, and charged the thickest part of the enemy's cavalry, where the generals fought. He was particularly conspicuous from his armour, and by his crest, on each side of which was a plume of beautiful white feathers, which overshadowed his helmet like two wings, and which were of such an exquisite whiteness that they dazzled the eyes of the beholder. The charge was very furious about his person. Two Persian officers of distinction, named Rozaces and Spithrabates, attacked him at once, in the hopes of dispatching him and thus

of concluding the war. Spithrabates, in particular, who was son-in-law to Darius, and lieutenant-governor of India, raising himself on his horse, aimed a blow at his head, which cut off the crest, with one side of the plume, and would have killed him had it not been for the strength of his helmet, which broke the full force of the blow, but which nevertheless penetrated to his hair. He was on the point of repeating the stroke, when Clitus, a particular friend and companion of Alexander, struck at him with a scimitar and cut off his hand, by which prompt act he saved his sovereign's life. The courage and example of Alexander, together with the danger to which he had been exposed, greatly animated his soldiers; and the Macedonian phalanx, having by this time passed the river, charged the enemy with such fury that they very soon gave way and took to flight, all excepting the Grecian infantry who were in Darius' service. These, retiring to an eminence, required a promise from Alexander that their lives should be spared; but he, guided by passion instead of reason, rushed in upon them sword in hand; they were all cut to pieces, except two thousand, who were taken prisoners. So furious was the onset that most of the Macedonians who lost their lives on this occasion fell here; for they had to encounter a body of men who had been well disciplined and inured to war, and who fought in despair.

The victory was most decisive. A great number of the Persian commanders lay dead. The barbarians are
A.M. 3671. said to have lost on this occasion upwards of 20,000 foot and 2,500 horse; whereas on the side of Alexander the loss did not much exceed 100.

The following day Alexander caused them all to be buried on the spot; and ordered Lysippus to make them statues in brass, which were erected at Dia, a town of Macedonia; he likewise granted the rites of sepulchre to the Persian nobles, and even to the Greeks who had died in the Persian service; but those who had been taken prisoners he sent in chains to work as slaves in Macedonia, for having taken arms against their

country, and which had probably been the cause of his resentment against them, and of his refusal of their request for quarter.

Of the spoils which he took on this occasion he sent the greater part to his mother, such as the plate, the purple furniture, and other articles of Persian luxury ; and, that the Greeks might not be excluded from their share in the honour of the victory, he sent them presents, particularly the Athenians, to whom he sent 300 shields. On the rest of the spoils he caused the following inscription to be placed :—“ Won by Alexander, the son of Philip, and the Greeks (excepting the Lacedæmonians) of the barbarians in Asia.” The success of the battle of the Granicus was followed by the most important consequences. The barbarians, who had hitherto looked on this expedition of Alexander as the action of a hare-brained boy, were struck with such terror, that Sardis, which was regarded as the bulwark of their empire on the side next the sea, surrendered at discretion, as soon as he appeared before the gates ; whereupon he gave the citizens their liberty and permitted them to live under their own laws.

From Sardis, Alexander arrived at Ephesus after a four days' march. The Ephesians had begun to rebuild the temple of Diana, which had been burned on the night of his birth. He offered to pay the Ephesians all the expense they had been at, and to furnish the remainder, if they would inscribe the temple with his name ; but the inhabitants, unwilling to consent to it, and fearful of offending him by an open refusal, had recourse to an evasion which flattered his vanity and insatiable desire of every kind of glory. They told him it would be inconsistent for one god to erect monuments to another. The architect who superintended the edifice, which was now in a state of great forwardness, was named Dinocrates ; and Alexander was so pleased with the construction of it that he afterwards employed him to build Alexandria, in Egypt.

Before Alexander left Ephesus he assigned to the temple

the tributes which were paid to the kings of Persia. He offered a great number of sacrifices to the goddess, and solemnized her mysteries with great pomp, conducting the ceremonies himself, with his whole army drawn up in battle array. As he was about to depart, deputies from the cities of Tralles and Magnesia waited upon him with the keys of those places.

Alexander afterwards marched to Miletus, in which fortress Memnon had shut himself up, having fled thither after the battle of the Granicus. Miletus was advantageously situated on the sea coast, with the Persian fleet stationed near it, and in hopes of receiving a sudden and powerful support. Memnon therefore determined on making a vigorous resistance. Alexander, who could not brook a moment's delay, attacked it by planting scaling ladders on all sides. The escalade was opposed with no less intrepidity, though Alexander sent fresh troops to relieve one another without the least intermission; and this lasted several days. At last, finding his soldiers were everywhere repulsed, and that the city was provided for a long siege, he planted all his machines against it at once, making a great number of breaches, when the besieged, after sustaining all these efforts with prodigious bravery, capitulated for fear of being taken by storm.

Alexander, whose heart was not yet hardened, nor his disposition spoiled by prosperity and success, treated the Miletians with great humanity.

From Miletus Alexander marched into Caria, in order to lay siege to Halicarnassus. The rightful sovereign of Caria at that time was Queen Ada, on whom the sceptre had devolved by the death of her brother Idrieus, and her sister Artimesa, each of whom had reigned in succession. But Ada had been dethroned by Praxidamus, who was succeeded after a short reign, and by the express command and sanction of Darius, by his son-in-law Orantabates. Ada, however, still retained possession of a fortress called Alinda; and as soon as she heard of Alexander's arrival in Caria she carried him the keys, at the same time declaring that she adopted him as her son.

Alexander did not contemn the honour ; but treated her with every mark of respect, leaving her in quiet possession of the city. Ada, in testimony of her gratitude, sent him every day meats dressed in the most exquisite manner, with delicious pies and delicacies of every kind that the most excellent cooks could prodeuc.

Alexander acknowledged her attentions, but said that Leonidas had given him the best lesson in the culinary art, which was to ensure a good dinner by walking a great deal in the morning early ; and a supper by dining moderately.

Alexander laid siege to Halicarnassus, whither Memnon had retired after being driven from Miletus. The city was difficult of access and strongly fortified, and Memnon, in concert with the governor and generals of the place, exerted themselves to the utmost in its defence. But Alexander was, as the Delphic Priestess had told him, invincible. He assailed the city on every side with his battering engines, and the besieged, after having held out for a considerable time with the most intrepid bravery and consummate skill, were obliged to yield, and Alexander demolished the city to its foundation. Memnon and the rest, after putting a strong garrison in the citadel, which was not destroyed, retreated by sea to the island of Cos, which was not far distant, taking with him the principal inhabitants and their riches. Alexander did not think it worth while to waste time in the citadel, which was of little importance now the city was destroyed, and having restored the government of Caria to Ada, the rightful queen, he proceeded on his march.

Miletus and Halicarnassus, both of which, from their maritime situation and strength, had been considered impregnable, having been thus subjected, Alexander met with but little further resistance that campaign. Several of the kings of Asia submitted voluntarily ; amongst these was Mithridates, king of Pontus, who afterwards attached himself to Alexander, and followed him in all his expeditions. He was son to Ariobarzanes, governor of Phrygia and king of Pontus, and was the

sixteenth king from Arabazus, who was put in possession of the kingdom by Darius Hystaspes, his father. The celebrated Mithridates was one of his successors. The season being now far advanced, Alexander put his troops into winter quarters, but early in the following spring was again in motion. Before beginning the campaign he debated whether it would be best to march directly against Darius, or first to subdue the remainder of the maritime provinces. The latter was decided on as the safest mode of procedure, as it would prevent his being molested by such nations as he might leave behind him. He, therefore, commenced his march into Phrygia. His progress was a little impeded by a defile which ran along the sea-shore, and which at low water was dry, so that travellers could pass with safety, but in winter, and when the sea rose, was under water, as it was early in the season the waters had not yet subsided, but Alexander had not patience to wait till they fell; his forces, therefore had to march a whole day in the water, which came up to their waists. Some historians, who are fond of the marvellous, pretend that the sea retired supernaturally on this occasion to afford him a passage; but Alexander himself makes no allusion to such a circumstance, nor does there appear any foundation for it. Upon Alexander's arrival at Gordium, the capital of Phrygia, situated on the river Sangarius, and generally considered to have been the residence of the celebrated king Midas, he went to see the chariot to which the Gordian knot was tied. This knot, which fastened the yoke of the chariot to the beam, was tied with so much art, and the strings so curiously twisted, that it could not be discovered where it began or ended. There was an ancient tradition in the country of its having been foretold by an oracle that the man who should untie it would conquer Asia. Alexander having made several fruitless attempts to untwist it, at length drew his sword and cut the knot in two, by which action he either fulfilled or evaded the oracle. Some historians relate, though with less probability, that he took out the pin that fastened the yoke to the beam, and then drew the yoke out.

From Gordium Alexander marched into Paphlagonia and Cappadocia, both which he subdued. Whilst in Cappadocia news was brought him of the death of Memnon, who died before Mitylene, to which city he had laid siege, having meditated carrying the war into Greece and Macedonia in order to make a diversion, and thus compel Alexander to return. He was the ablest general Darius had, and his death was a great loss to the Persians, and when Alexander heard of it he was confirmed in his resolution of marching into Upper Asia. Accordingly he advanced by hasty marches through Cilicia to the city of Tarsus, at which city he arrived just as the Persians were setting fire to it, in order to prevent his getting possession of the riches and treasure it contained. They fled at the approach of Alexander's troops after a faint resistance, and he was just in time to stop the progress of the flames. Had the barbarians been wise and made a stand at the pass of Cilicia, a narrow strait which it is necessary to pass in the way from Cappadocia to Tarsus, it is probable they might have prevented his further advance, and terminated at once his career and his victories; for the pass was so narrow that four men could scarcely walk abreast, and it was overhung by a projecting rock, from which stones and missiles might have been thrown on the army for a space of two leagues and more. Even Alexander himself, on reviewing the situation of the place after he had passed it, acknowledged that he might easily have been stopped and defeated there; but the slight guard which was stationed there immediately took to flight.

Alexander entered Tarsus on a very hot day, and, being fatigued and dusty with his march, he thought to refresh himself by bathing in the river Cydnus, which ran through the city, and was remarkable for the beauty and coldness of its waters. But the instant he plunged in he was seized with such a violent shivering, succeeded by fainting fits, that the bystanders thought he was dying, and he was carried in a state of insensibility to his tent. He recovered his senses by degrees so as to know the persons about him; but was unable to rise from

his couch. The whole army was in the utmost consternation at this sad disaster, and uttered the most grievous lamentations; bewailing their hard lot, believing they should either be left to perish in a foreign country, or have to return as fugitives through those very places they had passed in triumph, exposed not only to the assaults of the enemy, but in danger of perishing through hunger and fatigue. But Alexander, who, though weak in body, seemed to preserve all his mental energies, sent for the physicians and his most confidential friends into his tent, and after declaring that the situation of his affairs would not admit of delay, desired they would use such remedies as would be most likely to produce a speedy cure. This impatience of the king paralyzed the physicians, who feared to hazard violent remedies when so much was at stake; the more so as it was well-known that Darius had offered an immense reward to any one who should kill Alexander.

At length his confidential physician and friend, who had attended him from his childhood and cherished the most tender affection for him, named Philip, an Arcadian by birth, rising above all prudential considerations, and, out of pure love and regard, offered to give him a dose which would, if it succeeded, perform a certain and speedy cure and desired three days to prepare it. During the interval Alexander received a letter desiring him to beware of Philip, stating that he had been bribed by Darius, not only with the promise of a great sum, but of giving him his sister in marriage. This letter at first gave him considerable uneasiness; but his confidence in his physician and friend at length prevailed over his doubts, and, folding up the letter, he placed it under his pillow without showing it to any one. On the appointed day Philip entered the tent with the medicine in his hand, when Alexander, taking the letter from beneath the pillow, desired him to read it, at the same time taking the cup and fixing his eye upon him he swallowed the draught without any appearance of suspicion or uneasiness. Philip, as he perused the letter, shewed more symptoms of indignation than either surprise or fear, and throwing himself on

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the bed, "Royal sire," said he, "the only favour I have to beg of you is, that you will keep your mind calm and easy, and suffer the draught to operate, and not regard the intelligence you have received from those who have indeed shown their zeal for your welfare, but have been both indiscreet and unseasonable."

These words re-assured the king, and, taking Philip by the hand, he said kindly to him, "I believe your uneasiness is greater than mine; for you are disquieted on a double account—first, for my recovery, and secondly, for your own justification." At length the medicine began to operate, and the effects were such as very much to strengthen the suspicions that had been raised; for the king not only lost his speech, but almost every symptom of life. Philip watched him with the greatest anxiety, and exerted all his skill to recover him. At length he succeeded: the royal patient began to recover gradually; both mind and body resumed their former vigour much sooner than had been expected; and at the end of three days he shewed himself to the army, whose joy and congratulations knew no bounds at seeing him once more amongst them after the greatness of the danger and dread of losing him which had so depressed and disappointed them.

Whilst these things were passing, Darius, at the head of an immense army and a numerous retinue, was on his march. We have already stated that on Alexander's first appearance in Asia, Darius and his courtiers affected to laugh at the enterprise, and to treat it with scorn; but the rapidity of his marches, and his numerous conquests—one city and tower submitting after another, till everything seemed giving way before him—at length convinced them that they had to deal with no common foe, and they began to make serious preparations for repelling him. Darius, therefore, having collected all the forces of the East, left Susa and advanced into the plains of Assyria. According to the custom of the Persian monarchs, he took with him on this occasion his wife and the females of his family, together with all the officers of his court and household. They usually began their march at sunrise, at which time a trumpet was

sounded from the king's tent, over which tent an image of the sun, the object of the Persian adoration, set in crystal, was exhibited to the view of the whole army. First in order was carried the sacred fire, on silver altars, followed by the Magi singing hymns, and accompanied by 365 youths, the number of days in a year, all clothed in purple robes. Then followed a chariot consecrated to Jupiter, drawn by white horses; immediately after which came a courser of prodigious size, attended by equerries dressed in white, each having a golden rod in his hand: this was called "The Sun's Horse." Then came ten chariots adorned with sculptures of gold and silver, followed by a body of horse composed of twelve nations, whose manners and customs were various, all armed in a different manner; these were followed by a band consisting of about ten thousand, called by the Persians "The Immortals." They surpassed all the rest of barbarians in the sumptuousness of their apparel; they were clothed in robes of gold tissue, with sleeves covered with precious stones, and they each wore a golden collar or chain about their necks. Next came a long train consisting of the cousins and relations of Darius, to the number of 15,000, all in gorgeous habits, more like those of women than of warriors; and next, immediately preceding the king, certain officers of his household called Doryphori, who walked before his chariot, carrying his cloak, &c. Then came Darius himself, surpassing every other object in magnificence and splendour. He was seated in a high chariot, resembling a throne, which had images of the gods on both sides in gold and silver—the yoke was covered with jewels, and from the middle of it on each side rose two statues, the one representing War, the other Peace, having a golden eagle between them with its wings extended as if ready for flight. The king himself was clothed in a vest of purple glittering with gold and precious stones, and round his waist he wore a golden girdle glittering with gems, from which hung his scimeter, and on his head a tiara or mitre, bound round with a fillet of blue mixed with white. He was surrounded and followed by 10,000 pikemen, whose pikes were tipped

with gold and silver, and his rearguard consisted of 30,000 infantry, who were followed by the king's horses, 400 in number, all of which were led. After these, at the distance of about 120 paces, came Sysigambis, the mother of Darius, together with his queen, each in a very magnificent chariot, with their female attendants, all in the same splendid style, followed by fifteen chariots, in which were the king's children, with those who had the care of their education. The wives of the principal officers of the crown and the great lords of the court followed ; and lastly, the women servants and attendants of the household, with a large body of light armed troops closed the procession.

Such was the pomp and parade with which Darius set out to meet Alexander, more resembling a show or tournament than an army about to be opposed to a formidable and victorious foe.

There was at that time in the Persian army a Grecian fugitive, a man of clear judgment and great experience in war, and who was actuated by feelings of personal resentment towards Alexander, whom he believed to have been the means of procuring his banishment from his native country. This man, whom Darius had condescended to consult, strongly urged him to remain encamped in the open plains, and there await the approach of the enemy, where his numerous army, consisting of no less than 600,000 armed troops, would have ample space for action, whereas if he proceeded onward and encountered Alexander in any of the straits and passes with which the country abounded, and where only a small part of them could act, he would reduce himself to an equality with Alexander's army, which was much inferior in point of numbers. But Darius, full of vain confidence, and rising in ideas of his own greatness in proportion to the pomp with which he saw himself surrounded, and listening, moreover, to the more acceptable advice of his courtiers, who vied with each other in endeavouring to persuade him that he was invincible, despised the sage counsels of the other, who had been brought up in the bosom of

liberty ; and, forgetting he was in a despotic country, where to oppose the will of the prince was attended with the most dangerous consequences, fearlessly told Darius that all this prodigious number of men which had drained the East, this mighty parade of war, with gold and purple shining in every part of the army, which was so splendid that those who had not seen it could have no idea of its magnificence, might appear formidable to his neighbours, but would have no avail against the enemy he was about to encounter.

“ The Macedonian soldiers,” said he, “ terrible to behold, and bristling in every part with arms, do not amuse themselves with such idle show ; their phalanx is a body of infantry which engage without flinching, and keep so close in their ranks that the soldiers and their arms form an impenetrable bulwark : neither are they incited hither from the hope of obtaining gold and silver ; for, nurtured in poverty, and inured to the most excellent discipline, pomp and splendour have no charms for them. Are they hungry, they satisfy their appetite with the plainest food—are they weary, they repose themselves on the bare ground, and in the daytime they are always on their feet. It is only by troops like themselves their career is to be opposed, and succours must be procured from their own country to oppose their bravery and experience. Send thither, then, all this useless gold and silver which I see here, and purchase formidable soldiers.”

Darius was naturally of a mild and tractable disposition ; but he had been so spoiled by good fortune and the pomp and flattery with which he was surrounded, and which are but too apt to corrupt and harden the best disposed, that instead of valuing as he ought this sage and prudent counsel, he was offended at the freedom and boldness of the address, and so far yielded to the impulse of his evil suggestions as to give orders for the putting to death a man who was at that very time his guest, and who had fled to him for protection. But even this cruel treatment could not silence the natural independence and tone of freedom of the Grecian, who, as he was taken to execution, called

out aloud, " My avenger is at hand ; the very man in opposition to whom I gave you counsel ; and he will soon punish you for despising it. As for you, Darius, in whom prosperity has wrought so sudden a change, you will teach posterity that when once men abandon themselves to the delusions of Fortune, she soon erases from their minds all the seeds of goodness implanted in them by nature." Darius soon repented having put to death so valuable a person ; and experienced, when too late, the truth of all he had told him.

The courtiers and flatterers of Darius persuaded him that Alexander's long delay in coming up with them was owing to fear and dread of meeting him, for they had not heard of his illness ; and urged him to use no delay in coming up with the Macedonian army whilst in the narrow passes, where it would be impossible for them to escape. This advice, which his courtiers well knew was in unison with his own views and wishes, decided him to go at once in search of Alexander ; whereupon, sending his treasures with his most precious moveables to Damascus, a city in Syria, he marched with his immense army and attendants towards Cilicia.

Alexander meanwhile, who was sufficiently recovered to be again in motion, and having offered splendid sacrifices to Esculapius in gratitude for his recovery, set out from Sardis to meet Darius, whom he knew to be on his march. The two armies came up with each other near the city of Issus. When Darius was informed of Alexander's approach, he could scarcely credit it ; for he had been led to believe that he fled before him, and was endeavouring to make his escape ; when, therefore, he found he was really at hand and preparing for battle, he and his troops were thrown into the greatest confusion, having so little time to prepare, and ran to their arms with great precipitation and disorder. Alexander, who had greatly desired to meet the Persians among some of the passes, where they would derive little advantage from their superiority of numbers, was overjoyed to meet with them on so favourable a spot as the city of Issus, which was bounded by

mountains on one side and the sea on the other. He drew up his army—which was very small in comparison with that of Darius—so as to prevent its being surrounded, and in order to derive the utmost advantage from his favourable position. Whereas Darius was encumbered and embarrassed by his immense numbers, the greatest part of whom were of no service to him on account of the narrowness of the spot. It is related, that Alexander now that he was on the point of hazarding all on one blow, and that the moment was at length arrived which was to decide the fate of the two empires, felt considerable emotion: the more Fortune had favoured him hitherto, the more he now dreaded her frown. But, on the other side, his courage revived from the reflection that the reward of his toils exceeded the danger of them; and, though he was uncertain with regard to the victory, he hoped to die gloriously and like Alexander. However, he kept these thoughts to himself, not to dispirit his troops, whom he addressed previous to the onset, riding along the ranks and addressing himself to the principal officers by name, exhorting them to signalize themselves and behave worthy their former renown and achievements. He reminded the Greeks of the battles of Marathon, of Thermopylæ and Salamis, by which their ancestors had acquired immortal glory: the Macedonians—of the victories they had gained in Europe, and the still recent battle of the Granicus; and the Illyrians and Thracians, who had been accustomed to live by plunder and rapine, he stimulated by pointing to the enemy's army, every part of which shone with gold and purple, desiring them to push forward and strip those women—for so he called them in contempt of their ornaments—and exchange at once their own mountains covered with snow and ice for the smiling plains of Persia.

At the first onset the barbarians showed considerable bravery; but they could not stand the shock of the Macedonian phalanx. Alexander engaged in the foremost ranks. The chief object of his attack was Darius, who, being seated in

a high chariot, was conspicuous to the whole army. Alexander was anxious to take him alive ; or, at any rate, to kill him with his own hand. The officers of Darius, on their side, were anxious to gather round and defend him. Alexander and Darius were engaged hand to hand, and Alexander received a slight wound, according to some historians, from the hand of Darius himself. At length the horses that drew the chariot of Darius, being covered with wounds, began to prance about, and threatened to overturn the king ; who, fearing he might fall alive into the hands of his enemies, leaped down and mounted another chariot. This was the signal for a general flight. The barbarians gave way in every direction ; some ran into the woods and amongst the mountains ; others struck

A.M. 3672. into the high road and made directly for Persia ; whilst a small number returned to the camp. About 8,000 Greeks, who had been in the service of Darius, retired with their officers at their head over the mountains to Tripoli, in Syria ; where, finding the transports which had brought them over, but which since they left them had got on shore, they refitted as many as would serve their purpose and returned home.

When Darius saw his army thus put to the rout, he got down from his second chariot, threw down his bow, shield and royal mantle, and, mounting a fleet horse, fled with precipitation, pursued by Alexander, who was very desirous of taking him alive. But after following him some time in rough and craggy places, and finding it impossible to overtake him, he returned to the enemy's camp, which was already in possession of his own soldiery. Then, taking off his armour, he went straight to the bath, saying to those about him, " Let us go and refresh after the fatigues of the field in the bath of Darius." " Say rather," said one of his friends, " in the bath of Alexander ; for the goods of the conquered are undoubtedly yours." That same evening Alexander invited the grandees and chief officers of his court to a feast, notwithstanding his wound, which, however, was slight. Just as they were sitting down to table they heard a great noise proceeding from a

neighbouring tent, intermingled with groans, which alarmed all the company ; and the soldiers who were upon guard ran to arms, apprehending an insurrection. But it was found to proceed from the tent in which were the ladies of Darius's court : his queen and mother, with the princesses his daughters, and his little son, all of whom, according to the custom of the Persians, had accompanied the army, but were in camp during the battle. A rumour had reached them that Darius was killed, and they were bewailing his loss with loud cries and lamentations. Alexander, it is said, was greatly affected at hearing this, and sent Leonatus, one of his principal courtiers, to contradict the report.

The victory of Issus was decisive. From that time Darius was never able to make any effectual resistance against Alexander, and although Tyre and a few other cities were reduced with difficulty, yet the greater number opened their gates at once to him, until the whole of Asia was finally subjugated. A few days after the battle Alexander marched straight to Damascus, whither Darius had sent the greater part of his treasures. The governor of that city, having nothing further to expect from his own sovereign, wrote to Alexander, offering to deliver all up into his hands ; and the next day, that he might cover his treason under some specious pretext, he set out with the money and richest stores, pretending they were not safe in the city, and that he would take them to a place of greater security ; but no sooner were they attacked by Alexander's troops, than, pretending to take alarm, he fled ; upon which those who were conveying the treasures threw them down and fled also. The fields were strewn with the gold and silver intended to pay the troops ; the splendid equipages of the lords and courtiers, together with their magnificent tents, and other riches, which were thus all abandoned to the conqueror. The wives and families of the satraps and grandees of Persia were taken prisoners on this occasion ; many of them dragging their little children after them.

Among the captives was the widow of Ochus, the predecessor

of Darius, together with the three young princesses her daughters ; the wife and son of the illustrious general Memnon, together with the wife and son of Pharnabazus, admiral of all the coasts ; the wife of Artabazus, the first lord of Persia, and his son Ilioneus ; in short, there was scarcely a noble family in Persia but shared in the general calamity. There were likewise found in Damascus the ambassadors of the Grecian cities, particularly of Athens and Lacedæmon, whom Darius thought he had placed in a safe asylum when he placed them in that city.

Alexander, having safely disposed of the booty in Damascus, and ordered the captives to be taken care of, proceeded on his march. The cities of Syria, without even a show of resistance, opened their gates at his approach. On his arrival at Marathes he received a letter from Darius, who appeared not to have yet comprehended the full extent of his calamity, and the advantage gained by the conqueror. He styled himself " king," without in the least giving that title to Alexander, to whom he wrote in a dictatorial style, commanding, rather than entreating, him " to name a sum by way of ransom for his mother, wife, and children ; challenging him to decide their dispute with regard to empire in one battle, to which each party should bring an equal number of troops ; but advising him rather to rest contented with the kingdom of his ancestors, instead of invading that of another, and proposing that henceforth they should live as good friends and allies—that he himself was ready to pledge himself to the observance of these articles and to receive that of Alexander."

To this gasconade, so absurd under his circumstances, and the only apology for which was his ignorance of the real extent of his degradation, Alexander replied, " that the ancient Darius, his predecessor, had in former times entirely ruined the Greeks who inhabited the coasts of the Hellespont—that he even crossed the seas in order to carry the war into the very heart of Macedonia and Greece—that after him Xerxes, at the head of a powerful army of barbarians, made another descent into Greece,

with a view of conquering it ; but, being overcome in a naval engagement, he fled, leaving behind him a general and army, who plundered their cities and laid waste their plains—that his own father, Philip, had been assassinated by wretches in the pay and alliance of Persia, and that a price had even been set upon his own head by Darius himself.” Having thus represented him as the aggressor, and consequently not entitled to any favour, he nevertheless offered to restore his wife and family, provided he would apply for them in a submissive and respectful manner, and concluded his letter by desiring him, the next time he wrote, to remember that he was writing not only to a king, but to *his* king.

Alexander met with no opposition to his arms in Syria and Phœnicia till he arrived at Tyre. This city, most happily situated on the sea-coast, was at this time the centre of commerce, and justly entitled “ The Queen of the Sea.” The convenience of her ports, and the character of her inhabitants, who were industrious, laborious, and extremely courteous to strangers, invited thither merchants from all parts of the globe. Tyre was founded about 240 years before the building of the temple at Jerusalem, by a colony from Sidon, and on this account is called by the prophet Isaiah “ the daughter of Sidon,” and he also speaks of “ her merchants as princes,” and “ her traffickers as the honourable of the earth.” There were two cities of that name. Ancient Tyre, which stood on the mainland, and which had resisted Nebuchadnezzar thirteen years ; but being conquered by him the inhabitants retired to a neighbouring island, where they built a new city, which soon rose to still greater power and splendour. The old one, being nearly destroyed, became little more than a village, known by the name of Palæ Tyrus, or ancient Tyre. New Tyre, so-called to distinguish it from the original city, was at the height of its prosperity at the time Alexander appeared before it. It was four miles in circumference, and situated on an island about half a mile from the sea-shore, and surrounded by a strong wall, 150 feet high, which the waves of the sea washed. The inhabitants deemed

the city impregnable; and when Alexander, advancing, expressed a desire to enter their city, in order to sacrifice to Hercules, they refused him admission. Some ambassadors from Carthage, a colony from Tyre, then a powerful and mighty people, were at that time in the city, sacrificing to Hercules according to ancient custom, and they encouraged them in their resistance, promising them aid and succour. It was not to be expected that the high spirit of Alexander, flushed by his recent victories, would put up with such an affront, and accordingly he resolved on laying siege to it immediately.

The Tyrians, on their side, prepared to resist him with the utmost vigour; they fixed machines on the ramparts and towers; built workshops for casting iron grapples and cramp-irons, and other instruments for defence, and every part of the city resounded with the noise of warlike preparations. Alexander, on his side, not being able to come near the city to storm it, on account of its being nearly surrounded by the sea, resolved on making a dyke, the materials for which he found in the city of Old Tyre, and Mount Libanus, or Lebannes, which was not far distant, furnished him with timber from its cedars. At first the work advanced very rapidly, the soldiers entering upon it with great spirit; but, as they receded further from the shore, the sea became deeper, and the workmen were annoyed by the darts of the enemy, who, being masters at sea, came forward in boats, and not only attacked them, but also rased the dyke as they completed it, taunting the soldiers, and asking them if Alexander were greater than Neptune, and whether they expected to prevail over that god; saying, contemptuously, "that it was indeed a noble sight to see those renowned conquerors carrying burdens on their backs like so many beasts." But the soldiers persevered, and at length the bank appeared above water and began to approach the city. By this time, the besieged, perceiving the vastness of the work which the sea had concealed, began to feel alarmed, and adopted every invention and contrivance they could think of to hinder and ruin the work; and when it was nearly completed a violent storm arose,

which drove the waves with such force against the bank that it gave way and sank as into an abyss.

Alexander was at first so dismayed by this accident, that he debated whether or no he should raise the siege. At length his courage and confidence returned, and with it that of the whole army, and the soldiers, forgetting the trials they had undergone, began to raise a new mound, at which they worked incessantly. The siege continued for seven months, with various success, and so vigorous was the defence that Alexander was more than once on the point of abandoning it; but, considering that it would be a great blemish on his reputation should he leave Tyre unsubdued behind him, and thus prove to the world that he was not invincible, he made one last and desperate effort, by a combined attack on the city, with all his troops, by sea and land. The Tyrians, after defending themselves with incredible valour, were obliged to yield, and Alexander and his soldiers entered, when an indiscriminate slaughter of the inhabitants commenced. Some of them fled to the temples, imploring the assistance of the gods; others shut themselves up in their houses, preferring a voluntary death to the sword of the Conqueror; whilst others rushed on the enemy, resolved to sell their lives as dearly as possible. The slaughter on this occasion was immense; for the Macedonians, highly exasperated at the lengthened resistance of the besieged, ran up and down the city, putting all to the sword, without regard to age or sex. Having massacred the inhabitants, they set fire to the city
 A.M. 3672. itself, which was burnt to the ground; and thus was fulfilled the predictions of the prophet Isaiah, who had foretold its destruction nearly 400 years before.

After the lapse of a few years, Tyre was again rebuilt; and though she never regained her former power and splendour, yet she was a considerable and flourishing city at the beginning of the Christian era, and continued so for some centuries; till, becoming successively the prey of the Saracens and Turks, it was at length reduced to a few miserable huts, inhabited by poor fishermen and their families, until she literally became a

rock whereon for fishers to dry their nets, in fulfilment of that most remarkable prophecy of Ezekiel more than eighteen centuries before ; wherein it was declared that she should be made like the top of " a rock, a place for the spreading of nets in the midst of the sea."

From Tyre Alexander marched straight to Jerusalem, against which city he was much incensed ; because, when he sent to them, in common with the rest of the cities and provinces on his march, to furnish contributions and provisions for his army, the Jews desired to be excused from sending any ; alleging as a reason that, having taken the oath of fidelity to Darius, they could not assist any other sovereign against him. Alexander therefore proceeded to their city, breathing anger and revenge. In this extremity Jaddus, the high priest, who governed under the Persians, gave orders for the offering up of prayer and sacrifices to implore the assistance of the Almighty. The following night he had a dream, in which the Lord appeared to him and commanded him to go forth in his purple robes to meet Alexander, with all the priests dressed also in their vestments, and all the rest clothed in white, and not to fear any evil from that king, for he, the Lord, would protect them. Jaddus punctually obeyed the command ; and the next day the whole procession marched out of the city to an eminence called Sapha, which commanded a view, not only of the city and temple of Jerusalem, but also of the whole plain ; and here they waited the arrival of their formidable enemy. The Syrians and Phoenicians who were enlisted in Alexander's army, and who bore a mortal hatred to the Jews, not doubting from the wrath and indignation of that prince but he would punish the high priest in an exemplary manner, were overjoyed with the expectation of feasting their eyes with the disgrace and ruin of a people towards whom they felt such an implacable enmity. But how great was their astonishment to see Alexander, when the Jews came forward in all the pomp above described, the moment he perceived the high priest, on whose mitre and forehead a golden plate was fixed, on which the name of Jehovah was written,

advance towards him with an air of the most profound respect, adoring the august name in front, and, bowing his body, salute him with a religious veneration. The spectators could scarcely believe their eyes, and knew not how to account for a change so extraordinary; and his friend Parmenio enquired how it came to pass that he, who was adored by everyone, should adore the high priest of the Jews. Alexander then told them that before he left his own country, his mind intently fixed on the Persian war, he had a dream, in which this very man, dressed in the same robes, appeared to him and exhorted him to banish every fear; bidding him cross the Hellespont boldly, for that God would give him victory over the Persians; that as soon as he saw the priest he knew him to be the same as he had seen in his dream; but it was not he whom he adored, but that God whose servant he was, and under whose command and the immediate guidance of heaven he was firmly persuaded he had undertaken this war.

After this, Alexander accompanied Jaddus and his brethren to Jerusalem; where, under their direction, and
A. M. 3672. according to the manner prescribed by them, he sacrificed to the Lord in the temple.

After this the high priest showed Alexander those passages in the prophecy of Daniel which related to himself; explaining how, more than two centuries before, that prophet had very clearly described him in a vision which he saw in Shushan, the palace; where, under the figure of a ram and a he-goat, he describes the two kingdoms of Persia and Greece; the former being pointed out by a ram with two horns, the one higher than the other, which the prophet himself, as revealed to him by the angel Gabriel, designated to signify the two kings or kingdoms of Media and Persia; and whereas the horn which came up last was higher and more powerful than the former one,—so the kingdom of Persia far exceeded that of Media in power and splendour. This ram was seen pushing westward, and northward, and southward,—so the Persians extended their conquests in those directions; namely, against the Scythians to the north, the Egyptians to the south, and the Greeks west-

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rock whereon for fishers to dry their nets, in fulfilment of that most remarkable prophecy of Ezekiel more than eighteen centuries before ; wherein it was declared that she should be made like the top of " a rock, a place for the spreading of nets in the midst of the sea."

From Tyre Alexander marched straight to Jerusalem, against which city he was much incensed ; because, when he sent to them, in common with the rest of the cities and provinces on his march, to furnish contributions and provisions for his army, the Jews desired to be excused from sending any ; alleging as a reason that, having taken the oath of fidelity to Darius, they could not assist any other sovereign against him. Alexander therefore proceeded to their city, breathing anger and revenge. In this extremity Jaddus, the high priest, who governed under the Persians, gave orders for the offering up of prayer and sacrifices to implore the assistance of the Almighty. The following night he had a dream, in which the Lord appeared to him and commanded him to go forth in his purple robes to meet Alexander, with all the priests dressed also in their vestments, and all the rest clothed in white, and not to fear any evil from that king, for he, the Lord, would protect them. Jaddus punctually obeyed the command ; and the next day the whole procession marched out of the city to an eminence called Sapha, which commanded a view, not only of the city and temple of Jerusalem, but also of the whole plain ; and here they waited the arrival of their formidable enemy. The Syrians and Phœnicians who were enlisted in Alexander's army, and who bore a mortal hatred to the Jews, not doubting from the wrath and indignation of that prince but he would punish the high priest in an exemplary manner, were overjoyed with the expectation of feasting their eyes with the disgrace and ruin of a people towards whom they felt such an implacable enmity. But how great was their astonishment to see Alexander, when the Jews came forward in all the pomp above described, the moment he perceived the high priest, on whose mitre and forehead a golden plate was fixed, on which the name of Jehovah was written,

advance towards him with an air of the most profound respect, adoring the august name in front, and, bowing his body, salute him with a religious veneration. The spectators could scarcely believe their eyes, and knew not how to account for a change so extraordinary; and his friend Parmenio enquired how it came to pass that he, who was adored by everyone, should adore the high priest of the Jews. Alexander then told them that before he left his own country, his mind intently fixed on the Persian war, he had a dream, in which this very man, dressed in the same robes, appeared to him and exhorted him to banish every fear; bidding him cross the Hellespont boldly, for that God would give him victory over the Persians; that as soon as he saw the priest he knew him to be the same as he had seen in his dream; but it was not he whom he adored, but that God whose servant he was, and under whose command and the immediate guidance of heaven he was firmly persuaded he had undertaken this war.

After this, Alexander accompanied Jaddus and his brethren to Jerusalem; where, under their direction, and
A. M. 3672. according to the manner prescribed by them, he sacrificed to the Lord in the temple.

After this the high priest showed Alexander those passages in the prophecy of Daniel which related to himself; explaining how, more than two centuries before, that prophet had very clearly described him in a vision which he saw in Shushan, the palace; where, under the figure of a ram and a he-goat, he describes the two kingdoms of Persia and Greece; the former being pointed out by a ram with two horns, the one higher than the other, which the prophet himself, as revealed to him by the angel Gabriel, designated to signify the two kings or kingdoms of Media and Persia; and whereas the horn which came up last was higher and more powerful than the former one,—so the kingdom of Persia far exceeded that of Media in power and splendour. This ram was seen pushing westward, and northward, and southward,—so the Persians extended their conquests in those directions; namely, against the Scythians to the north, the Egyptians to the south, and the Greeks west-

ward. A ram was used as the symbol of Persia ; and it is somewhat remarkable that a ram's head with two horns, one higher than the other, is exhibited in different parts of the ancient Persepolis. The high priest likewise explained to him how he, Alexander, was described under the figure of a goat. The Macedonian people having been originally styled the goat's people, owing, it is said, to the following circumstance. When Caranus, their founder, went with a number of exiled Greeks in search of a new abode, he was directed by an oracle to take the goats for his guide. Happening whilst on his route to see a herd of goats flying from a storm, he followed them till they stopped, and there halting with his companions he built a city, which he called Ege, or *Ægea*, the goat's town ; adopting the goat as his ensign or standard. This city afterwards became the capital or seat of empire, and was used as the burying-place of the Macedonian kings. Alexander could not fail to be struck with the remarkable coincidence, amounting to a verification of the prediction respecting the two countries thus described ; in which Persia, under the figure of a ram, and himself, the king of Greece, at the head of all the Grecian forces, as a powerful he-goat, came from the east with such celerity as scarcely to touch the ground, and running at the ram in "the fury of his power, brake his two horns and cast him down to the ground ; and there was none to deliver the ram out of his hand."

The whole of the prophecy was not yet completed, inasmuch as Darius was not completely subdued. Yet Alexander, no doubt, had learned sufficient to assure him that he was remarkably alluded to in the prophecy, and felt afresh convinced that his movements were, unconsciously to himself, under divine guidance ; and that having been accomplished thus far, he was under no mistrust as to its entire fulfilment ; indeed, so great a change had his views and intentions with regard to the Jews and their city undergone in consequence, that before he left he desired them to ask any favour they would. Whereupon they requested that he would permit them to live according to the laws their ancestors had left them, and to be exempted on the seventh year from the usual tribute, because on that year they were

forbidden by their law to sow their fields, and consequently could have no harvest. Alexander not only granted the permission to them ; but, at the request of the high priest, he even extended it to the Jews who lived in Babylonia and Media ; and further added, that if any of their nation inclined to enlist under his standard, they should be allowed to follow their own customs and observe their own mode of worship ; and in consequence of this assurance a great number of Jews joined his army.

From Jerusalem Alexander directed his course towards Egypt ; on his way he had to pass the city of Gaza, which was the only inlet into Egypt : he was, therefore, obliged to possess himself of it ; but as it was a strong city, defended by a numerous garrison, he found this a task very difficult. The governor, a devoted officer of Darius, named Betis, was determined to defend the city to the last ; so that Alexander was detained before it two months. Exasperated at this, and at a wound he had received during the siege, and probably disposed to make up in some way for the clemency he had in a measure been compelled to use at Jerusalem ; he treated both the soldiery and inhabitants with the most inexcusable barbarity, ordering the men to be cut to pieces, and their wives and children to be sold as slaves. And when Betis, the governor, was brought a prisoner before him, instead of treating him with that clemency which his valour and faithful devotedness to his sovereign merited, he received him with taunts and insults. Finding that this made no impression on Betis, who regarded him in silence, but with a firm and almost disdainful air, his rage knew no bounds, and, commanding his chariot to be brought, he ordered his soldiers to make holes through his heels, and fastening him to it with a rope, he dragged him in this way through the city till he died.

Alexander boasted on this occasion having imitated the conduct of Achilles, from whom he pretended to be descended, and who had thus dragged the body of Hector round the walls of Troy ; but in this he much exceeded the barbarity of Achilles,

who had only so treated the body of Hector after his death, whereas Betis was dragged alive.

But a long and uninterrupted tide of success was already beginning to change the naturally noble and generous disposition of Alexander, and to render him haughty, tyrannical, and cruel.

Having found considerable plunder in Gaza he sent it to his sister Cleopatra and his friends; but especially he sent his former preceptor, Leonidas, an immense quantity of myrrh and frankincense; for on a certain occasion, when Alexander was a child, Leonidas observing him throw whole handfuls of incense into the fire at a sacrifice, told him that when he should have conquered the country from whence those spices came he might be as profuse of them as he pleased, but that until then he would have him use them more sparingly. Alexander remembered this, and wrote to him as follows:—"I send you a large quantity of incense and myrrh, in order that you may no longer be parsimonious in your sacrifices to the gods."

Having stationed a garrison in Gaza with a view to secure his return, he proceeded with the utmost speed into Egypt, and after a rapid march of seven days, arrived at Pelusium.

Nothing could exceed the hatred which the Egyptians bore at this time to their conquerors the Persians. The insults offered by Ochus to their god Apis, which has been already related, were still fresh in their memory, and those Persian governors who had been left in command over them continued the same contempt and mockery of themselves and their religion. As soon, therefore, as Alexander appeared on their frontiers they ran in crowds to meet him, and placed themselves under his protection.

From Pelusium he proceeded to Memphis, where the governor perceiving there was no chance of his receiving any help from Darius his sovereign, and that resistance would be vain, set open the gates, and peaceably yielded the city to him. He thus became possessed of the very heart of Egypt without the least opposition.

Having thus subjugated Egypt he resolved on building a city and giving it his own name. A spot opposite to the Isle of Pharos was chosen for the purpose, and he employed the celebrated architect, Dimocrates, to build it, who had acquired such reputation, as has been already observed, in rebuilding the temple of Diana, at Ephesus, which Errostratus had burnt; but he drew the plan himself, and marked the sites for the temples and public squares. This city came to be considered the finest in the world, next to Rome. Being commodiously situate on the western branches of the Nile, between the Mediterranean and the Red Sea; it drew all the traffic of the East and West, and soon rose to be the capital of Egypt.

Whilst superintending the building of the city he made a journey to the temple of Jupiter Ammon, which was situate in the midst of the deserts of Libya. It has been stated, in the history of Egypt, that Ham, the son of Noah, was the first who peopled Egypt and Libya after the flood, and that he came to be worshipped as a Deity in those countries. He was called by the Greeks Jupiter, and by the Egyptians Ammon, which two names were united in process of time, forming the compound Jupiter Ammon. A temple was built to him in the midst of these deserts, on a beautiful spot, a sort of oasis, about ten leagues broad, surrounded by a shady grove, which the rays of the sun were unable to penetrate, and which was watered by several springs of fresh water, though situate in the midst of an almost boundless solitude.

The journey was long and laborious, as they had to cross immense plains of sand, which surrounded them like a sea, on which they could not discover a single shrub or the least trace of vegetation. Besides the fatigue attendant on the journey, there was great danger that these sands in the event of a high wind, might be so raised as to overthrow them all, as had happened to part of the army of Cambyzes, or that the water might fail and leave them to perish with thirst. All these difficulties were pointed out to Alexander; but he was not to be diverted from his

purpose. For the first few days the soldiers endured their fatigue and privations with great patience; but at length the water began to fail, and they were nearly exhausted with weariness and the intense heat, when on a sudden the sky was darkened with thick clouds, which greatly tempered the heat of the sun, and at length discharged themselves in copious showers, to the great relief of the fainting soldiers, who stood with their mouths open to catch the precious drops as they fell. But for this seasonable relief, Alexander would, most probably, have lost the greater number of his followers.

At the end of twelve days they reached the temple, situate in the beforementioned grove, and were glad to seek refreshment

A.M. 3673. from its springs, and repose themselves in its shade, after their harassing march. When Alexander entered the temple he was received by the senior priest, who, either through servility or fear, accosted him as the son of Jupiter. Some historians say, that being desirous of addressing him in Greek, his own language, but in which the priest, not being well skilled, he mistook the right construction of the sentence, which could be so turned, that instead of saying "O my Son," as he intended, was construed to mean "O Son of the God." Whichever it was, Alexander from that time assumed the title, and ever after, in all his letters and writings, styled himself Alexander, King, son of Jupiter Ammon.

Having performed the usual sacrifices and stayed to recruit himself and followers, he returned to Memphis, and on his way back paid a visit to his new city, which was now in a state of considerable progress, and began to take steps for peopling it, inviting all people, of whatever country or description, to come and settle there, promising them great privileges, with the exercise of their own religion and laws. He stayed at Memphis till he had arranged and settled the affairs of Egypt, which he divided into districts, placing his own officers over them, but endeavouring to govern the people according to the rules of equity and justice, and interfering as little as possible with their customs and prejudices, that he might thus induce them

to submit to his authority, and prevent a revolt. Having thus arranged things to his own mind, and seen his favourite city, Alexandria, in a satisfactory state of progress, he set out once more on his march to the East in pursuit of Darius.

Whilst on his march news was brought him that the wife of Darius, who was still his captive, was dead; she was considered the most beautiful princess in the world, as Darius himself was the handsomest of men, being very tall and of a majestic stature. When Alexander heard of her death he
A.M. 3674. ordered her obsequies to be performed with all possible magnificence, as became the queen of so great a prince; and when this was reported to Darius he was greatly affected at the generosity and attention of his enemy.

It was about this time that Darius addressed a second letter to Alexander, in which he styled him king, again offering terms of peace; and, after reminding him of the inconstancy of Fortune, and that although success had hitherto attended him in all his progress, yet it was possible a reverse might await him, he made him, in addition to other magnificent proposals, the offer of his daughter Statira, a most beautiful princess, in marriage. On receiving these proposals Alexander assembled a council, in which he permitted freedom of speech to all his officers; and on Parmenio remarking that were he Alexander he would accept the terms, he replied, "And so would I, were I Parmenio."

Alexander continued his march in pursuit of Darius, who had retreated into the interior of his dominions, until he came to the river Tigris. This river is the most rapid in the East, and derives its name, Tigris, from a Persian word signifying an arrow. The king having arrived on its banks, had it sounded, in order to discover the shallowest part; but even here the water came up to the horses' chests, so that it was with the greatest difficulty they were able to ford it; and the foot soldiers, having to carry not only their arms, but their clothes also, many of them had them carried away by the current, and as they floated up and down, each one trying to catch at his own things, they annoyed each other

exceedingly, and caused the greatest confusion and uproar. It was in vain that Alexander called to them with a loud voice to save nothing but their arms, for he would make up all the rest—no one would listen to him, so great was the noise and tumult. At length they reached the opposite shore, but with the loss of the greater part of their baggage.

The following day the king ordered them to prepare for marching on the morrow ; but, about nine in the evening, there occurred an eclipse of the moon, which struck great consternation into the soldiers, who, perceiving it to become first sullied and as it were tintured with blood, then entirely lose its light—and this on the eve of a great battle, the doubtful success of which already filled them with disquietude—they broke forth into great lamentations, imagining that the heavens declared against them, and that they were dragged against their will to the extremities of the earth to fall a sacrifice to the ambition of one man. Alexander hereupon summoned the Egyptian soothsayers and those best skilled in the knowledge of the stars, and commanded them to declare their opinion of the phenomenon. They understood well enough the nature and cause of eclipses ; but it would have been useless to explain these to the ignorant soldiers. They therefore replied that the sun was on the side of the Greeks, but the moon on that of the Persians, and that its suffering an eclipse betokened that some great calamity was about to befall that nation. This answer, which was assiduously circulated among the soldiers, revived their courage and dispelled their fears, by giving a new turn to their superstition.

Whilst on the march Alexander intercepted some letters from Darius, in which that monarch attempted to bribe the Grecian soldiers either to kill or betray him ; whereupon he proposed to some of his counsellors, reading these letters in a full assembly, to show that he relied as much on the fidelity of the Greeks as on his own Macedonians. But Parmenio, more prudent, dissuaded him from it ; saying that it was dangerous

even to awaken such thoughts in the minds of the soldiers ; for that avarice might tempt to the worst crimes, and that one only was sufficient to strike the blow.

Alexander came up with Darius near Arbela, about four days' march from Babylon. Darius, who had twice before made overtures for peace, now made one last attempt to terminate their differences amicably, in which he not only renewed his former proposals, but added others to them still more advantageous ; but Alexander—who felt that the advantage was on his own side, and that Darius would not have sued for peace but from an apprehension of defeat, and incensed withal at his base attempts to bribe even his own soldiers to betray him—cut the matter short by telling him, “that the world would not bear two suns, neither two sovereigns.”

This answer has been lauded by many as indicating greatness of mind ; but it certainly savoured much more of a vain and haughty ambition ; and, indeed, Alexander was beginning to feel intoxicated with his great and unparalleled success, and which continued to show itself more and more in his conduct. Darius, finding all hopes of coming to terms at an end, began to prepare for battle. He drew up his army in a plain of considerable extent, that he might have full room for his chariots and cavalry, and not be straitened, as was the case when fighting among the passes of Cilicia. He caused the ground to be levelled and strewed with crows' feet, a small instrument so-called from its having iron spikes, used by the Persians in war, and which, running into the horses' feet, annoyed their adversaries exceedingly, and not unfrequently turned the victory in their favour.

The battle was fought near a village called Gaugamela, or the “ Camel's House,” so named because one of the Persian kings—Darius, the son of Hystaspes—having escaped from his enemies by the swiftness of the camel on which he rode, placed her there, and appointed certain revenues for her maintenance ; but it has always gone by the name of the battle of Arbela, on account of that being the most considerable place.

The night before the battle Alexander assembled all his general officers, saying there was no occasion for his making a long speech, the remembrance of their past victories being sufficient to animate them, desired them to have everything in readiness for the following day, and to encourage the soldiers by their example and steadfastness. Parmenio advised him to attack the enemy by night, as by thus taking them at unawares and in the dark he would have a better chance of success; but he answered, loud enough for all present to hear, that it did not become Alexander to steal a victory, and that he was resolved to fight and conquer in the broad daylight. He gave orders for the soldiers to retire to rest early, that they might be ready for the fatigues of the coming day; but he himself sat up late, revolving in his mind, not without considerable emotion, the consequences of the ensuing battle, and when he went to bed it was some time before he could sleep. Towards morning, however, he slept so profoundly that when his generals came to his tent at day-break to receive orders, they were surprised to find him not awake, whereupon they commanded the soldiers of their own accord to take some refreshment. Parmenio at length awakened him, when, taking his arms, he mounted his horse, and, riding up and down the ranks, exhorted the soldiers to behave gallantly, and, if possible, surpass their former fame. The army of Darius, on the contrary, fearful of being attacked unawares, had been under arms all the night, which proved a great disadvantage to them in the engagement, as they were exhausted for want of rest.

When the two armies were drawn up in battle array there was a great difference between them as to numbers; that of Darius consisting of 600,000 foot, and 40,000 horse; but that of Alexander was only 40,000 foot, and about 8,000 horse. The soldiers of Alexander were full of fire and courage, and animated by the remembrance of their late victories; whereas the Persians were not only deficient in both, but depressed under a sense of their ill-success—thus resembling an empty phantom rather than a real army.

The first care of Alexander was to avoid the several places where the crows' feet were hid ; and, having had them accurately pointed out to him, he drew his army as far as possible from the spot, and which had also the advantage of drawing off Darius from the spot he had with so much care caused to be levelled, and of fighting him on more rough and uneven ground, where his superiority of numbers could not so well avail him. Darius made several attempts to surround the army of Alexander, but the latter had foreseen this, and was prepared to guard against it. When the scythed chariots of the Persians, on which they placed great dependence, attacked the Macedonian phalanx in the hope of breaking it, the soldiers, striking their swords against their bucklers, made a terrible noise ; which so frightened the Persian horses that many of them turned back, carrying destruction amongst their own troops ; others, laying hold of the bridles, pulled off the riders, and thus prevented their proceeding ; and to such of the chariots as could not be stopped, the battalions opened, as they had been commanded to do, and let them pass, and thus they did them little injury.

In this battle, as in a former one, Alexander and Darius were personally opposed to each other. Alexander was on horseback, but Darius in his chariot ; they were both surrounded with their bravest officers and soldiers, each desirous of saving the lives of their respective princes at the hazard of their own. The battle was proportionately obstinate and fierce, when Alexander, having wounded the equerry of Darius with a javelin, both Persians and Macedonians imagined the king was killed, upon which the latter set up a shout of victory, and the former brake out into loud and dismal wailings. The relations of Darius who were on his left hand immediately fled, but those on the right, taking him into the centre of their

Λ.Μ. 3674. body, maintained the combat awhile longer, till perceiving the Persians retire, and their ranks thinning, they gave way also, and Darius, turning about his chariot, fled with the rest.

Alexander pursued him with all speed, hoping to seize his

person and thus put an end to the war; but when he had nearly overtaken him he received advice from Parmenio that he was in danger of being surrounded, whereupon he was obliged to give up the pursuit, though with great reluctance, and complaining against Fortune, who had thus a second time befriended Darius in his flight. When the Persians heard that their monarch had fled, victory was not long doubtful; they soon gave way: which Alexander perceiving, again returned in pursuit of Darius. He came up with him at Arbela, which he had just reached with all his baggage. Darius finding himself thus hotly pursued pressed on with all speed, leaving his treasure a prey to the enemy, even to his bow and shield. Alexander lost in this battle 1200 men, mostly horse; there fell on the side of the Persians 300,000. The battle of Arbela was fought just ten years after the battle of Issus. According to his usual custom, one of the first engagements of Alexander, after his victory, was to offer magnificent sacrifices to the gods, after which he rewarded such as had signalized themselves in battle, and having caused the obsequies to be performed for the dead, he continued his march, and in a few days arrived at Babylon, the governor of which city, being aware it would be useless contending against such a powerful adversary, surrendered at discretion, and Alexander marched into Babylon at the head of his whole army in triumph. The walls of the city were lined with people impatient to get a glimpse of him, for his fame had far outstripped his march; and to such a length did they carry their admiration, or more properly, perhaps, their servility, that they strewed the streets with flowers, and burnt frankincense and other perfumes, on silver altars on both sides of the way.

The Magi came forth to meet him in procession, accompanied by the Chaldeans and Babylonish soothsayers, singing hymns, according to the custom of their country, and presenting him with valuable presents,—herds of cattle, horses, and also lions and panthers, which were carried in cages.

Alexander made a considerable stay in Babylon, which he contemplated restoring to its former beauty and splendour. He

spent much time in conversing with the wise men, especially with the Chaldeans, who had for many centuries applied themselves to the study of astronomy. They presented him with observations taken by their predecessors in that science during a period of nearly 2,000 years, and which went as far back as the reign of Nimrod, whom the Chaldeans worshipped as a god, under the name of Belus. These he sent home to his friend and master, Aristotle. At the instigation of the Chaldeans and the Magi he gave orders for rebuilding the temple of Belus, which had been destroyed in the former wars of Babylon, as well as several other temples, and devised plans for the restoration of the city, as will be seen hereafter. The long sojourn in Babylon was very prejudicial to Alexander's troops, who abandoned themselves to luxuries and pleasures which greatly enervated them, and rendered them unfit for the hardships and rude toils of war. At length he set forward, and, after a march of seventy days, arrived at Susa, the residence of the Persian kings, and from whence Darius had set out to meet him. This city contained immense treasures, the produce of exactions made on the common people for a long course of years, and which the Persian monarchs fancied they were amassing for their children and descendants, but which in a single hour fell into the hands of a foreign conqueror. The governor of Susa, so far from attempting any resistance to Alexander, hastened to shew him every respect. He sent his own son to meet him and conduct him to the city, where he himself awaited his arrival with presents worthy of a king. Besides the treasures of gold and silver, there were found in Susa large quantities of the Hermione purple, considered the finest in the world, and which, though it had been treasured up two hundred years, had lost nothing of its original beauty or lustre. There were also dromedaries of incredible swiftness, and twelve elephants which Darius had caused to be brought out of India,—these all became the prey of the conqueror. Alexander also found many of the rarities which Xerxes had brought with him from Greece; these he took an early opportunity of sending

back again, accompanied with rich presents, to the different cities of Greece, to whom he was desirous of expressing his gratitude for having made him generalissimo in this war against the Persians. He also signified, by letter, that it was his desire that all tyrannies should be abolished, and that the several cities should be restored to their liberty, and to the exercise of their ancient rights and privileges. To the Plataeans in particular, he wrote, declaring it his wish that their city should be rebuilt, as a reward for the zeal and bravery with which their ancestors had defended the common liberties of Greece. Alexander had brought with him, as far as Susa, Sysigambis, the mother of Darius, together with his children and the rest of the captives, whom he had retained as his prisoners, but whom he had invariably treated with the respect and attention due to their rank and misfortunes. The queen of Darius, as has been already stated, had died on the march. On taking his departure he left all these behind him in the city of Susa, which was, in fact, their home; and as a token of respect at parting, he presented Sysigambis with some rich habits he had received from Macedonia, made after the fashion of his country, also purple stuffs, and other varieties, together with the artificers who wrought them; at the same time telling her, by the messengers, that in case she approved these stuffs she might have her grandchildren taught the art of weaving them, by way of amusement.

Sysigambis was affected even to tears by this message, which she considered as an insult to her misfortunes; the working in wool being looked upon by the Persian women as the greatest ignominy. When Alexander was informed of this, he hastened to pay her a visit, to explain to her that this mistake arose entirely from ignorance of their customs, assuring her that in his own country it was not only usual, but considered highly meritorious, for ladies of the greatest distinction to employ themselves in those kinds of work, and that the garments he then wore were presents from his mother and sisters, and wrought by them. Then reminding her of the respect and

attention with which he had invariably treated her, always regarding her with as much veneration as though she had been his mother, never even presuming to take a seat in her presence till she had first invited him, and observing in every respect those customs and punctilios which were regarded amongst the Persians as due to a parent from a dutiful son,—he succeeded in consoling her, and left her satisfied as to the nature of his intentions.

Whilst in the neighbourhood of Susa, Alexander went to the river Choaspes, the waters of which were of such an exquisite flavour that the Persian kings would not drink of any other; and when they went from home—if the distance was such as to admit of it—they always had some carried with them in silver vases, after having first been boiled. He likewise paid a visit to the celebrated cave at Memnis, near Babylon, which threw out from a fountain vast quantities of bitumen, and which is said to have been used as a cement in building the walls of that city.

From Susa he pursued his way across the country of the Uric to the frontiers of Persia; but he had to encounter more difficulties than he had anticipated. Madathes, the governor of this province, was a man of great courage, and inflexibly attached to his master. He resisted his progress by every means in his power; and, in a narrow pass among the mountains, Alexander was near losing his life. The barbarians hurled down from their summits stones of a prodigious size, which destroyed several bands of soldiers before they had time to retreat. The king was in great perplexity at this adventure, which threatened for a time to stop his further progress, as they were obliged to pass through the strait, but which was so narrow that it was impossible to escape the stones; nor was there any mode of resistance, owing to the momentum the height from which they fell gave them. At length, a peasant of the country for a bribe pointed out a secret path to the top of the mountains; when Alexander, sending a powerful detachment at night, fell upon the enemy under cover

of the darkness, who, thus taken by surprise, were not prepared for resistance. And at the same time the army below, at a given signal, with a great noise and outcry, and the glare of torches, seized the strait and succeeded in passing it before the barbarians had time to recover from their consternation.

Having with his usual good fortune extricated himself from this dilemma, Alexander continued his march to the city of Persepolis, the governor of which hastened to surrender it to him. Persepolis was one of the most ancient cities of Persia; it had been built by Cyrus the Great, was the capital of the empire, and the residence of the earlier Persian monarchs, and where they had been used to be crowned. All that he had previously possessed himself of was but as a trifle compared with Persepolis, in which was laid up, as in a storehouse, the wealth of Persia. It was the seat of luxury; gold and silver were never seen but in heaps, and the furniture and other valuables were inestimable. Alexander, the day after their arrival, assembled the generals of his army and represented to them "that no city in the world had been so fatal to Greece as Persepolis; it was from thence those mighty armies poured which had overflowed their country, and whence Darius, and afterwards Xerxes, had carried the flames of that war which had laid waste all Europe." He then divided a considerable part of the treasure amongst them, and gave up the city to the pillage of the soldiery; but finding they were disposed to commit great excesses he commanded them to stop, and put an end to the massacre they were beginning on the inhabitants.

During his stay at Persepolis, he abandoned himself entirely to rioting and excess; and on one occasion, at a banquet, at which the guests had drunk immoderately, a woman of infamous character, named Thais, a native of Attica, who had accompanied the army out of Greece, and who was one of the guests, proposed that they should burn the magnificent palace of Xerxes, who had formerly burned Athens; declaring that she should rejoice to set fire to it with her own hand, in order that it might be said that even the women who had followed

Alexander in his expedition into Asia had not been a whit behind in taking vengeance on the Persians for the many calamities they had inflicted upon Greece. This counsel, which was much applauded by the guests, exactly chimed in with the mood in which Alexander then was, he being too far gone in his cups to be able to discriminate between right and wrong, or indeed to judge at all of his actions ; and rising from the table, his head crowned with a chaplet of flowers, he took a lighted torch in his hand and proceeded to the palace, accompanied by

A.M. 3674. Thais and the rest of the company, who, amid loud shouts and vociferations, set fire to it in several places at once. It was about midnight ; and the noise made by the rioters, the glare of the torches, and the flames of the burning palace, roused the inhabitants from their sleep and filled the whole city with consternation. Towards morning, however, as Alexander began in some measure to recover his senses, he was seized with shame and regret at thus wantonly destroying such a magnificent edifice, and did all in his power to stop the progress of the flames. But it was now too late ; the fire had proceeded too far to be extinguished, and nothing remained of this superb and extensive palace but a heap of smoking ruins.

Our English poet, Dryden, has commemorated this event in his celebrated ode on Alexander's feast :—

“ Thais led the way
To light him to his prey,
And, like another Helen,
Fired another Troy.”

We must now return to Darius, who, after the battle of Arbela, had retreated before Alexander into the interior of his dominions, as far as Ecbatana, the capital of Media. He was accompanied in his flight by 30,000 of his own troops and about 4,000 Greeks, who had remained faithful to him through all his reverses. The rest of his immense army who had escaped fled in different directions.

Alexander learning that Darius was in Ecbatana, proceeded

thither by rapid marches, hoping to seize him there; but the Persian monarch, finding himself closely pursued, quitted the city five days before his enemy reached it. Among the troops who accompanied him in his flight were some Bactrian cavalry, who were commanded by Bessus, governor of Bactriana. This man entered into a conspiracy with Nabarzanes, one of the principal Persian lords, and governor of the horse, to seize Darius and keep him their prisoner, in order that, should they be closely pursued by Alexander, they might surrender him alive into his hands, and thus make terms for themselves. The Grecian troops by some means got intelligence of this conspiracy, which they communicated to Darius; at the same time urging him to pitch his tent amongst them, and trust those on whose fidelity he might depend with the guard of his person. But Darius could not be prevailed upon to put such an affront on his Persian subjects, nor be brought to believe they were capable of such treachery. He was, however, but too soon made sensible of it; for the traitors, having seized him and bound him in chains, carried him as their prisoner towards Bactriana. By way of doing him honour as a king, they made him chains of gold, and treated him with as much respect as was consistent with his safe custody.

When news was brought Alexander of the situation of Darius, and that he was in the hands of traitors, he hastened his march in order to come up with them. Upon hearing which, Bessus and his accomplices were seized with dread, not knowing in what light he might look upon their conduct; they therefore set Darius on a horse, and desired him to flee with all speed; but he refused, saying the gods were about to revenge the evils he had suffered—that Alexander would do him justice, and that he would rather wait the approach of that noble foe than accompany a band of traitors. Seeing his resolution thus firmly fixed, they were so filled with rage and fear that they hurled their darts at him until he fell covered with wounds, and to all appearance lifeless. They then fled in different directions to avoid pursuit. When the vanguard of

Alexander's army came up to the spot where Darius had been left, they found him lying in his chariot, pierced through with spears, and, though not quite dead, drawing near his end. He had strength enough left to ask for some water, which was handed to him by a Macedonian named Polystatus. There was in the Macedonian army a Persian prisoner who acted as interpreter. After drinking the water Darius turned to the interpreter and expressed his comfort that in his last moments he should be able to speak to some one who would be able to understand him and convey his dying words to Alexander. Then, taking Polystatus by the hand, he charged him to tell Alexander that he died in his debt, adding, "Give him thy hand, as I give thee mine, and carry him in my name the only pledge I am able to give of my gratitude for the great humanity he has exercised towards my mother, my wife, and my children, whose lives he has not only spared, but has restored them to their former splendour;" and he besought the gods not only to give victory to his arms but to make him monarch of the universe. With these words he breathed his last.

Alexander arrived shortly after, and at the sight of Darius's body, and being informed of the manner in which he came by his end, he could not refrain from tears, and, pulling off his military cloak, he threw it over the body, which he afterwards caused to be embalmed. He had it enclosed in a magnificent coffin, and sent it to Sysigambis, in order that it might be entombed amongst his ancestors, with the honours usually paid to deceased Persian kings.

Thus ignominiously perished, in the fiftieth year of his age, Darius Codomanus, a prince who, at the commencement of his reign, might have been considered as the greatest monarch in the world, and at the summit of earthly glory and splendour—one who, according to all human probability, was placed as far beyond the reach of those sad reverses which afterwards befel him as it was possible to suppose a human being could be. Considered the finest and handsomest man of the age, united to a princess every way his equal in personal and mental accom-

plishments, blessed with a hopeful family of children, possessing riches and treasures accumulated during many successive reigns, and surrounded by a pomp and splendour of which description could scarcely convey an idea—who could have supposed that this monarch, whose sway reached not only over the entire East but also the greater part of the then known world—who could have divined that this powerful and potent monarch should have fallen, a wretched fugitive, almost in the heart of his own dominions, by the hands of a band of traitors; indebted to a stranger, a distant foreigner, whose very language was unknown to him, for a draught of cold water to quench his dying thirst; and to the kind attentions of an enemy and a conqueror for the performance of his funeral rites, and even for a mantle to throw over his mangled and deserted corpse. A more striking example can scarcely be evinced of the transitory nature of all worldly grandeur, and the vanity of earthly bliss.

Darius died about the 112th Olympiad, A.M. 3674, and 336 years before the Christian era. With him the Persian empire ended, after having existed rather more than 200 years from the time of its being founded by Cyrus the Great.

By this event Alexander was left without a competitor, and found himself master of the world. Nothing could now stand before him, and he might be considered as the sovereign not only of Asia and all the East, but of all those countries which had been subjected to the Persian sway, as well as Greece and the greater part of Europe, as it was not probable any nation or people would attempt to offer resistance to him. From this period he became an altered man: instead of the moderation, temperance, and simplicity, which had marked his early career, he gave the rein to his passions, and abandoned himself to pride, luxury, and voluptuousness, and to all the vices which had disgraced the Persian court.

The course of life which Alexander now indulged in was very displeasing to the veterans of his army, and the older Grecians, and Macedonians, and symptoms of disgust, discontent and insubordination, began to display themselves; particularly on one

occasion, when a report prevailed amongst them that the king was preparing to return into Macedonia. The soldiers, almost out of their senses with joy, ran to their tents and began to pack up their baggage and load their wagons with all imaginable dispatch. Alexander, on learning the cause of the noise and tumult in the camp, became alarmed, as it plainly shewed the earnest desire of the men to return to their native country. Having summoned his principal officers, he presented himself to the troops, whom he addressed in his usual style of rhetoric—partly remonstrance, partly entreaty—which had the effect his addresses usually had, that of restoring them to order and tranquillity. To prevent a recurrence of such scenes he found it would be necessary to find them employment, and keep them in action. For this purpose he made incursions among many of the barbarous nations bordering on the Persian territories, and penetrated as far as the country of the Scythians, who, since the time of the unsuccessful expedition made against them by Darius, had lived free and uninterrupted.

The king of the Scythians, hearing of his approach, sent ambassadors to demand of him in his name why he came to interfere with them ; representing how vain it was to think of subduing a people whose territories consisted of immense solitudes and trackless deserts ; reproaching him with an insatiable ambition and avarice in thus coming to the very extremities of the world, as it were, in search of new dominions and conquests ; styling him the greatest robber upon earth, and that the more possessions he attained the more eagerly it made him covet those he had not.

This message is represented to have made a very sensible impression upon Alexander, particularly on hearing himself styled a robber, and the greatest robber in the world ; which however, it must be confessed, although it might sound harshly in his ears, was no more than the truth ; for not only Alexander, but all conquerors and warriors, deserve to be regarded in no better light : war, of whatever description, being nothing less than licensed murder and rapine.

Though Alexander was touched with the message of the Scythian ambassador, made in the name of his king, it did not deter him from his purpose: he penetrated a considerable way into their country, and, making his army cross a very rapid river, at great risk, came suddenly on the barbarians, who thus could not avoid a battle.

The Scythians, after making considerable resistance, were routed and put to flight; and as this was the first defeat their nation had ever sustained, having hitherto been considered invincible, partly on account of the great difficulty there was in coming up with and attacking them in their woods and fastnesses, it increased the renown of Alexander and the Macedonians, whom it seemed as though nothing could stand before. After this defeat the Scythians did not attempt any further resistance, but submitted themselves to Alexander, requesting to be considered as his friends: he, therefore, concluded a treaty with them, and returned into Persia. Shortly after this the traitor Bessus, who had conspired against and slain Darius, was brought to him, being delivered up by some of his accomplices. Alexander immediately sent him to Sisygambis, in order that she might inflict such punishment as she pleased upon him. That princess chose a mode of execution truly barbarous, and in accordance with the Persian notions of revenge and retaliation. Four large trees were bent downwards by main force, and to each tree one limb of the traitor's body was fastened; the trees were then suffered suddenly to recoil, by which process the wretched criminal was severed limb from limb and torn into four quarters.

About this time a rather formidable conspiracy broke out against Alexander, which had its origin among his own countrymen in Macedonia. The effeminate and luxurious life he now indulged in, by laying aside the dress and manners of the Macedonian kings, and imitating the pomp and splendour of the Persian monarchs, gave great offence, not only to the officers and veterans of the army, but, when the news was carried into Macedonia, it caused great discontent amongst all his subjects. He, besides assuming the Persian robe and cos-

tune himself, compelled his generals and friends to do the same, and even went so far as to oblige them to fall prostrate before him on public occasions, and do him homage after the Persian fashion. The general discontent which this occasioned encouraged Philotas, the son of Parmenio, to attempt the life of his master and the subversion of his authority. He was thought by some to have been instigated to this by his father, Parmenio, in disgust at the conduct of Alexander in thus adopting the manners and customs of the vanquished, and, by so doing, appearing to despise the simplicity of his own country and people. Rumours of the conspiracy having reached Alexander, Philotas was seized and put to the torture. At first he displayed the utmost resolution and strength of mind; but at length, overcome by his sufferings, he not only confessed himself guilty, but also accused his father. The result of this confession was the condemnation of Philotas, who was stoned to death on the following day, according to the Macedonian custom. The execution of the son was followed by that of the father—either because Alexander really believed him guilty, or that having thus put his son to death he feared his resentment. Parmenio was at this time in Media, commanding an army entrusted with the king's treasures. Alexander commissioned Polydamus, one of the lords of the court, to see the sentence executed. This courtier had formerly been intimate with Parmenio, and was selected on that account, as less likely to create suspicion. He was enjoined to use dispatch, in order that the news of the death of Philotas might not reach his father first, and thus put him on his guard and enable him to make resistance and put his treasonable designs, if he had any, into execution. After a journey of eleven days Polydamus arrived at the residence of Parmenio, who was at the time walking in his own park, and, after accosting him with the usual compliments and an air of friendship, presented him with two letters, one of which was from Alexander, and the other sealed with the seal of Philotas, as though it really came from his son, in order to lull his suspicions.

Parmenio enquired what Alexander was doing; to which Polydamus replied he would know by the letter; which having perused, he remarked, "The king is preparing to march against the Arachosii;" adding, "How glorious a prince is this, who does not allow himself a moment's rest! But he should be more careful of himself after having acquired so much glory." He then proceeded to open the one sealed with his son's seal; but at that instant the lieutenant of the province, who accompanied Polydamus, thrust a dagger in his side, which was the signal to the rest of the accomplices, who soon dispatched him.

The odium which these transactions brought upon Alexander was much increased by the murder—for it cannot be designated by a milder term—of his friend Clitus, one of the most devoted and attached of his followers. Clitus, who was now considerably advanced in age, had fought under Philip, with whom he had been also a great favourite, and had distinguished himself on many occasions by his bravery. He was a sort of foster-uncle to Alexander; Hellanice, the sister of Clitus, having been his nurse; and Alexander entertained both for her and her brother the greatest tenderness and affection. Clitus, on his side, felt an equal regard and attachment for Alexander, having devoted himself to him after the death of Philip with an almost parental affection; several instances of which have been mentioned in this history, particularly at the battle of the Granicus, when, at the risk of his own life, he covered him with his shield, in order to ward off a blow aimed at him by an officer of the enemy; and which, but for his timely interference, would in all probability have killed him.

One evening at an entertainment Alexander, who was now almost constantly in the habit on these occasions of drinking to excess, began to boast of his own exploits, and arrogating to himself not only the praises due to his own victories and successes, but also those which had been achieved by Philip, his father, and the generals under his command; all such at least in which he himself had been present, affecting to speak of them as all won by his own power. This was exceedingly displeasing

to the elder Macedonian officers, who held the memory of Philip in great veneration. Clitus, in particular, who could not bear to hear his former master spoken of with disrespect, and who was moreover much disgusted with the manner in which Alexander had of late conducted himself, could not refrain from remonstrating with him, and even went so far as to reproach him with his new mode of life, in adopting the customs and manners of the very people he had conquered. Alexander, who could now ill bear any contradiction, fired at these remonstrances, and the more just he felt them to be the more he was irritated. He restrained himself, however, for a considerable time; but at length Clitus venturing to hint at the tragical end of Parmenio, as a reward which himself and others might expect for their long-tried services, Alexander commanded him to leave the table. Clitus, who was also somewhat heated with wine, exclaimed, as he rose up, "He is in the right not to bear free-born men at his table, who will tell him the truth; and he does well to pass his life amongst barbarians and slaves, who will be proud to pay their devotion to his Persian gourd and white robe." Upon this the king took a sword and would have killed him on the spot; but his courtiers withheld him, and forced Clitus out of the room. He returned again by another door, reciting the following lines of Euripides:—

"Are these your customs?

Is it thus that Greece rewards her combatants?

Shall one man claim the trophies won by thousands?"

When Alexander, no longer able to contain himself, seized a javelin from one of the guards and aimed a blow at Clitus, which laid him dead at his feet; at the same time exclaiming, "Go now to Philip, to Parmenio, and to Attalus!"

No sooner was the rash deed perpetrated, than the king became sensible of its enormity. He was sobered in an instant; all his anger was extinguished in the blood of Clitus; and his crime presented itself in its true colours. He had murdered a man who had always served him with the utmost zeal and

fidelity—nay, who had even saved his life, although he was ashamed to own it: and all this for merely giving vent to a few indiscreet expressions which, after all, might be attributed to the influence of wine. With what face should he be able to appear before his aged nurse, the sister of Clitus, with his hands imbued in her brother's blood. As these reflections crowded on his mind he threw himself on the dead body of his friend, forced out the javelin, and attempted to dispatch himself with it; but the guards who surrounded him took it from him, and forcibly carried him into his own apartment. For several days he gave himself up to the most unfeigned grief and regret, until his health began to be affected, and his friends and courtiers found it necessary to remonstrate with him against thus yielding to unavailing remorse and regret, and endeavoured by arguments of various kinds to draw him off from a sense of it. And, extraordinary as it may seem, the impression in a short time did wear off so entirely that not only did Alexander appear to have forgotten it, but even the lesson which it might have been thought such a circumstance must have conveyed was so entirely effaced from his mind that he yielded himself more than ever to the follies and excesses of the Persian court; and at length his infatuation reached such a climax that he even contemplated having divine honours paid to him as a god; thus imitating the idolatrous custom of the Eastern kings and potentates, who were fond of representing themselves as of something more than human origin, and causing themselves to be deified and worshipped by their heathen subjects and attendants.

Alexander, almost from the commencement of his career, had meditated the conquest of all the East, and he now prepared to proceed into India and carry his arms as far as the ocean on that side, and thus to render himself the master of all the then known world from sea to sea, from the Hellespont to the Indian Ocean. It was whilst making preparations for this expedition, and previous to his setting out, that he attempted to put in practice the almost insane act of causing

himself to be deified and worshipped as the son of Jupiter Ammon. Previous to his departure he made a great feast, as a sort of leave-taking, to which he invited all the great lords and principal persons of his court—not only Greeks and Macedonians, but the chief of the Persians—in which every luxury and delicacy was served. Towards the close of the entertainment he left the room, as had been previously agreed upon by those in the secret; when Cleon, one of his flatterers, undertook to prepare the company for the scene which was to follow. He began, in a long speech, to expatiate on the excellent character and great actions of their prince; and setting forth the obligations they were all under to him for having raised them by his conquests and his valour to such an exalted pinnacle of fame; and concluded by proposing that they, in return, should render that homage which his great merit deserved, by offering him incense as a god, and which they might do without the least scruple, as they already believed him to be such; citing, at the same time, the example of the Persians; and remarking that neither Hercules nor Bacchus were ranked amongst the deities until by their prowess and heroic deeds they had obtained the homage and veneration of mankind, and had surmounted the envy of their contemporaries; that, for himself, he was determined to shew this just homage to Alexander's merit, and to prostrate himself before him when he should return to the hall.

This speech was received with deep silence; at length Callisthenes, perceiving that no one seemed to know what to say or how to act upon the occasion, took upon himself to reply. Callisthenes was a man, or rather a philosopher, of great wisdom and gravity. He had been presented to Alexander by Aristotle, whose relation he was, and recommended by him as a fit person to accompany the young monarch into Persia, one capable of restraining him from those excesses into which his youth and impetuous temper might be likely to hurry him. Observing that the eyes of all present were fixed upon him, as the most suitable person, from his age and character, to step forward on the

occasion, he rose up and said, "Had Alexander been present it would not have been necessary for any one besides to have interfered, as he would himself have prevented Cleon casting such a stigma on his person and glory, by recommending these servile and odious customs of the barbarians. But seeing he is not, I will," said he, "take upon me to speak in his name." Then after expressing the high estimation in which he held Alexander, he proceeded to point out the difference between the worship paid to the gods and the homage which might be rendered to men. "To the former we offer prayers and sacrifices, institute festivals to their honour, and sing songs to their praise; whilst to the latter we pay deference, submission, and fidelity. It is not," said he, in conclusion, "for the victor to borrow laws from the vanquished. Let us never forget that it was not to subject Greece to Asia, but Asia to Greece, that Alexander crossed the Hellespont."

Alexander, who had been concealed behind the tapestry while this was passing, and who judged from the silence and attention with which Callisthenes was heard that he spoke the sense of the company, sent for Cleon, and told him he should only require the Persians to prostrate according to their usual custom.

Shortly after he returned to the company, when the Persians immediately prostrated themselves, one of them bowing so low that his forehead almost touched the ground. A Macedonian officer who stood near him bid him strike a little harder; at which Alexander was so incensed that he ordered him to be thrown into prison, at the same time breaking up the assembly in great disgust. He never forgave the affront which he considered Callisthenes had put upon him by his heroic conduct, and shortly after caused him to be arrested on a frivolous charge of conspiracy.

One of the young officers who attended on the king's person, named Hermolaus, had, on account of some private pique, formed a conspiracy against him, but which was, however, soon discovered. The conspirators were seized and put to the torture.

No one amongst them had even named Callisthenes ; but, as he was known to be very intimate with Hermolaus, he was seized on that pretence, thrown into a dungeon, and the most grievous torments inflicted on him to extort a confession of guilt : but he persisted in his innocence to the last, and expired in the midst of his tortures. No one suspected Callisthenes of being guilty, and the odium which this transaction drew upon Alexander was even greater than that caused by the murder of Clitus ; for which the excuse, bad as it was, might be pleaded of the excitement of the moment, and irritation produced by the continued taunts and disgraceful behaviour of Clitus : but this last was a murder perpetrated in cold blood and under the most cruel circumstances, for no other cause than the honest freedom used by him as a philosopher and friend, and one who had been recommended to him by his early preceptor as worthy of being considered in the light of a guardian and monitor. Indeed, so sensible was Alexander of the disgust and discontent which this circumstance and his conduct in general produced, that, in order to divert it and give employment and occupation to his troops, he hastened the preparations for his expedition into India.

It was about this period that the celebrated visit of Thalestris, queen of the Amazons, is said to have taken place. The Amazons were a race of women celebrated for their valour and masculine habits. They are reported to have been of gigantic stature and great bodily strength ; they carried on war in their own persons, and made war and peace independently of their husbands, whom they never allowed to interfere in any of their concerns, and those who did so were banished the state. Their dress was very peculiar, their robes being tucked up with a knot at the knee that it might not impede their motions, and the left shoulder and arm were left bare, the better to enable them to bend the bow and throw the dart. Thalestris was accompanied by a large train of her countrywomen, and when arrived within sight of Alexander's camp she sent him word that a queen was come to visit him. He accordingly went out to meet her, and as soon as she perceived him, leaping from her horse with two

lances in her right hand, she advanced to meet him escorted by 300 of her women. When the first compliments were over, she surveyed him very attentively, and seemed disappointed with his appearance, not considering that his stature answered to his fame; for the barbarians are much taken with a majestic air, and think those only capable of great achievements on whom nature has bestowed great bodily advantages. This story of Thalestris is doubted by many historians; and, indeed, the whole account of the Amazons is now considered fabulous; but it has found an accredited place in early history, and masculine gigantic women and viragos are still termed Amazonians, or Amazons.

Ancient India—the country into which Alexander was now about to carry his victorious arms—comprised, according to the earliest records, all that tract of country which lies between the kingdom of Persia and the Ganges. It received its name from the river Indus, and was bounded on the north by Great Tartary, and on the south and east by the Indian Ocean. It is now more generally known by the name of Hindostan. Very little is known of its early history, it being, like the early history of most other countries, lost or involved in fable. The natives carry back their annals to an almost indefinite period, even equalling in this respect the Chinese themselves, but with as little foundation. The earliest record to be depended upon is the account of the invasion of the country by Queen Semiramis, who penetrated as far as the Indus. But it was at that early period a powerful empire, and the king of India was able to repulse the ambitious queen, and to send her back to her own territories.

The earliest writers that speak of India describe its natives as a mild and simple people, mixing but little with the surrounding nations, and having laws, customs, and religion, very peculiarly their own. Perhaps there are no people on the face of the globe that have undergone less change from their primeval character than the Hindoos, or natives of India. The same description and account of them would apply almost

equally at any period. From the first that is known of them, they appear to have been divided, as at the present day, into castes or classes, of which there were seven at the time of Alexander's expedition.

The first, and the one which was held in the greatest veneration, though by far the smallest in point of numbers, were the Brachmans. These were the priests and guardians of religion, and they possessed nearly all the knowledge and literature, such as it was, of the country. This caste remains, with but small variation, to the present day, and constitutes the modern Brahmins.

The second caste was that of husbandmen, whose occupation it was to cultivate the fields and till the ground. They were never taken from their employment to carry arms or serve in war, and it was an inviolable law never to molest them or their lands.

The third was that of herdsmen and shepherds, who had the charge of herds and flocks; they never came into cities, but roved about the woods and mountains, and spent much of their time in hunting.

The fourth consisted of traders and artificers, including pilots and seamen. These three last orders all paid a tribute or tax to the king, according to their several abilities.

The fifth class was that of soldiers, whose only occupation was war, being free and disengaged from every other kind of care and employment.

The sixth were magistrates or overseers, who had the superintendence and oversight of all the rest, both in cities and in the country. They made report from time to time of the conduct and actions of the citizens to the prince. It is related that none of these magistrates were ever accused of telling an untruth.

The last and seventh class were those persons employed in the government, and who assisted the government in public affairs. From amongst these all magistrates, governors of provinces, generals, and the different officers, whether for land or sea, such as were intrusted with the public monies and so

forth, were chosen. These different castes or classes never mixed or blended in any way. They never intermarried, nor were they allowed to quit one class or profession for another; neither to follow two at the same time.

These seven castes have of later times merged pretty much into four; brahmins, soldiers, husbandmen, and mechanics; which still retain their primitive limitations very strictly.

This mode of dividing the people has by many historians and legislators been much lauded as tending to the perfecting of the different orders in their various callings and professions; every family and individual thus having the benefit of the experience of their forefathers; and the knowledge of every trade and profession thus descending from father to son from time immemorial being likely to render them greater adepts and more expert in the different branches, whatever they may be. But, on the other hand, it has been found greatly to cramp genius by circumscribing individual talent, and also to foster a narrow and restricted spirit, and to create feelings of envy, malevolence, and animosity in one class towards another. It is somewhat remarkable that from time immemorial there have been no slaves in India. They never even had foreign slaves, like the Romans, Spartans, and some other nations also, who made a great boast of their freedom and love of liberty. Their mode of life was very simple, and they never had any monuments in honour of their dead, considering that the reputation of illustrious men was their best mausoleum.

It would be tedious and uninteresting to narrate every particular of Alexander's movements through the vast tract of India, and to describe the taking and the besieging of the various towns and cities in his progress through that country, in which his soldiers suffered incredible hardships, from the intense heats by day and severe cold at night, as well as the difficulties they had to encounter in their march through immense forests and over almost trackless wastes. The rivers, too, were also greatly swollen from the excessive rains which fall in India towards the end of summer and during

autumn, rendering them almost impassable, and the frequent inundations making the country very swampy and unwholesome. Alexander was himself exposed to considerable danger, and in one instance, received a dangerous wound whilst going round the city of Magosa to view the fortifications. He was shot by an arrow in the calf of his leg. At first he paid but little attention to it, and continued his survey; it, however, began to inflame and put him in great pain, and he was several days recovering from the effects of it. It is related of him that on this occasion he expressed the sense of his folly in wishing to rank himself amongst the immortals—saying, “I am called the son of Jupiter; but my wound makes me sensible that I am a man.”

At length Alexander arrived near the source of the Indus, which river he proposed sailing down until he should reach the ocean; and accordingly sent his friend Hephæstion forward to make preparations for his passage.

The most powerful enemies he had to contend with after he had passed the river Indus were the two monarchs, Abisares and Porus, both of whom had very extensive dominions, especially Porus, who was at that time the most powerful of the petty kings of India; and who, instead of being overawed, as Alexander had expected, at the reports of his conquests, prepared to resist him. He was a man of gigantic stature, and rode one of the largest elephants the country produced, clothed in armour of gold and silver; so that altogether he had a most striking and majestic appearance. He awaited the approach of Alexander on the banks of the river Hydaspes, which bounded his territories. His army was particularly formidable from the number of elephants, which were drawn up on the sides of the river with their heads towards the stream, resembling so many towers; and the Indians exasperated them in order that the noise they made might intimidate the Macedonian and Grecian troops, who were but little acquainted with this terrible animal, only a few of them having yet been introduced into Europe and the West. The river itself, at all

times deep and rapid, was much swollen by the rains ; so that it seemed as though it would be impossible to pass it in the face of the formidable array which lined its opposite shores. For several days the two armies remained opposite to each other, neither venturing on any decisive action. The Hydaspes was full of small islands, whither both the Indians and the Macedonians used to swim ; and frequent encounters and skirmishes took place between them. At length Alexander finding that there was no chance of crossing the river by force of arms, had recourse to stratagem. He caused his army repeatedly to feign attempting to cross it in the night, and, everything being prepared, to shout as if they intended to ford the river. Porus immediately hurried thither with his elephants and troops ; upon which Alexander sounded the retreat and retired. Having repeated this for several successive nights, Porus finding it all ended in noise, rather abated his vigilance ; whereupon Alexander began to prepare in right earnest to cross. He had his camp pitched nearly opposite that of Porus ; and causing Attalus, one of his generals, who somewhat resembled him in person, to be attired in the royal robe, and to make a feint as though about to cross, Alexander, with the main part of his army, went silently and secretly lower down the river ; and being fortunate enough to gain a small island in the middle of the stream, he landed on it and rallied his troops. The night was dark and stormy, which so far favoured the attempt ; but it also rendered the crossing and the landing on the opposite shore extremely difficult ; which, however, was at length effected, though not without considerable loss. No sooner was Porus, who had been occupied in watching the movements of Attalus, aware that he had been thus deceived, and that Alexander had really crossed the stream, than he hastened to give him battle. This was no more than Alexander had expected : and he immediately prepared for the encounter. The contest was long and obstinate ; Alexander's troops being unable to make head against the elephants, a species of warfare to which they were unaccustomed, and which they knew not how

to resist, but were trampled down by them with resistless fury. At length the Macedonian phalanx finding means to surround a large body of them, and moving on a sudden, charged them with their pikes. The elephants, terrified and distracted with pain and rage, could no longer be controlled; but, running about from place to place, overthrew everything in their way; and at length, turning round on the Indian army, threw it into the utmost confusion. Alexander perceiving this, prepared to take advantage of it; and charging the enemy with great fury, rendered victory no longer doubtful. Porus, though he had seen his two sons killed in the battle, and was himself wounded, did not attempt flight; but continued on the field until Alexander advanced to take him prisoner. Alexander, as he approached him, enquired with a gracious air how he wished to be treated. "As a king," replied Porus. "But do you ask nothing more?" demanded Alexander. "No," said Porus; "everything is included in that single word." Alexander was so struck with what he considered his magnanimity and greatness of soul, that he treated him with the utmost esteem and respect. He even restored him the sovereignty of his dominions, in which he continued tributary to Alexander, and faithful to him until his death.

After the battle Alexander paid the last duties to such of his soldiers as had fallen; and he offered up sacrifices
A.M. 3678. and solemnized games on the spot where he had crossed the Hydaspes.

It was in this battle that Alexander's favourite horse, Bucephalus, is said to have died, covered with wounds, after having borne his master safely off the field of battle, as is related in the commencement of the history of this prince; though other accounts say he died, not of wounds, but of old age; however, it seems certain it was near the river Hydaspes that he was buried; and Alexander had a city built there in honour of the place of his interment, which he called Bucephalia. He also built another city on the spot where he crossed the river, which he called Nicea, in commemoration of the victory.

The victory over Porus seemed to insure to Alexander the conquest as it were of India. He daily engaged in fresh exploits with increased ardour and vivacity, and seemed as though he considered himself invested with a commission, and under an obligation, to storm all cities, lay waste all provinces, and extirpate all nations that refused to submit to him. He advanced a considerable way into India, crossed two or three large rivers, and defeated the Indians in several pitched battles. He even contemplated crossing the river Ganges, and penetrating into the almost unknown regions beyond. A report of this being spread through the army excited a general discontent. The soldiers, and particularly the Macedonians, who having travelled through so many countries, and many of whom had grown grey in the field, were constantly reverting to their own native country, fondly hoping to revisit it, and end their days in peace and quiet, seeing no probable termination of their toils and fatigues, became desperate, and absolutely refused to proceed any further. Alexander was much perplexed at this resolution. He sent for the officers into his tent, and commanded them to call the soldiers together. He made them a long and pathetic harangue, omitting no circumstance which would be likely to produce an effect upon them. After commending them for the fidelity and attachment they had shown for his person—the bravery and patience with which they had encountered and overcome the perils and fatigues of their long and laborious march, extolling their bravery, and thanking them, in the most enthusiastic terms, for the fame and the glory they had assisted him to acquire, he conjured them not to stop short, as it were, just at the conclusion, and that, too, in a country in which a woman had surpassed him, and had penetrated into regions whither their resolution would prevent his following. Semiramis, queen of Babylon and Nineveh, had conquered all these regions, had built many cities, and completed the most stupendous and magnificent works, and he besought them not to abandon him, and rob him of the glory which would render him equal to Hercules and to Bacchus.

This pathetic harangue had not that effect with the soldiers

which Alexander's speeches usually had: they remained silent and inflexible. He then had recourse to anger and threats, bidding them return home and tell their countrymen they had deserted and betrayed him to the enemy—but as for himself he would proceed alone, as he preferred a glorious death to being robbed of victory. But even these menaces failed. The soldiers stood with their eyes cast down, no one venturing to speak; but a slight murmur rose amongst the troops, which increased by insensible degrees till it broke out into deep groans and lamentations, and even the king himself was so much affected that his anger was changed into compassion, and he could not forbear weeping.

At length Cœnus, one of the oldest of the officers, drew near the throne, and taking off his helmet, as was customary when any one addressed the king, intimated that he wished to be heard. He began by respectfully declaring, on behalf of himself and fellow-soldiers, that their affection for their leader and sovereign was in nowise abated—that they retained the same respect and fidelity for him as ever, and were still as ready to hazard their lives in his defence. “But, royal sire,” said he, “the greatness of your exploits has conquered not only your enemies but your soldiers themselves. We have done all that it was possible for men to do; we have crossed seas and lands; we shall soon have marched to the end of the world, and you are meditating the conquest of another by going in search of new Indies unknown even to the Indians themselves. Such a thought may be worthy of your valour, but it surpasses ours; nor have we strength for more. Behold those ghastly faces—those bodies covered with wounds and scars. You are sensible how numerous we were at our first setting out, and you see what now remains of us. The few who have survived so many toils and dangers have not strength to follow you. All of them long to revisit their country and friends, and to enjoy in peace the fruit of their labours and your victories. Forgive them a desire so natural. It will be glorious in you, sire, to set such boundaries to your fortune as your moderation only shall pre-

scribe, and after having conquered your enemies, to have vanquished yourself."

These arguments of Coenus were seconded by others of the officers, more especially by those who, venerable from their age and service, seemed entitled to use greater freedom; and the soldiers, by their continued murmurs intermixed with tears, plainly shewed Alexander that Coenus had spoken the mind of the whole army; still he could not prevail upon himself to abandon his wild and visionary project. He shut himself up for two days in his tent, hoping that some change might be wrought in their sentiments: but finding it impossible to change their resolution, and that the discontent rather increased than subsided, he found himself obliged to yield, and began to think seriously of preparing for their return into Persia. The joy with which this intelligence filled the whole army, the acclamations and blessings which resounded through the camp when Alexander again appeared amongst them, fully convinced him of the depth of their sentiments on the subject, and that it would be quite useless longer to oppose their wishes. He resolved, however, previous to his return, to pay a visit to the ocean, and, having done so, to vary his route, going back by a different way to the one by which he had advanced. He had spent about four months since he had left the Indus in conquering the country between that and the river Hyphasis, where his army now lay, and which was called the Pengah, or Five Waters, from the five rivers of which it is composed. He proposed dropping down one of these branches till he reached the Indus, and thence following the course of the river until it empties itself into the ocean. For this purpose he caused a number of boats and rafts to be constructed, with which he might drop down the rivers at leisure; and, as soon as they were in readiness, he embarked upon them with the whole of his troops. But even his navigation was not free from danger and hostilities; his ships were much shattered by the rapidity of the waters in a spot where there was a confluence of two of the rivers, the Hydaspes and the Acesines; and scarcely had he

escaped this danger when he was near losing his life in an encounter with the Oxydracæ and Malli, considered the most warlike people in India, and who were perpetually engaged in war with each other; but on the approach of Alexander, laying aside their private animosities, they united together for mutual defence, and came to meet him with an army consisting of 10,000 horse and 80,000 foot, all valiant men, with 900 chariots. They were however defeated, and obliged to retreat into their city Oxydracæ, whither Alexander imprudently followed them, and, having caused scaling ladders to be placed against the walls, was himself amongst the first to mount. Having gained the walls he was so rash as to leap at once into the city. He contrived to poise his body in such a manner as to fall upon his feet, and standing sword in hand, and covering himself as well as he was able with his shield, he repulsed such as were near him, and even killed the general, who advanced to run him through, on the spot. He then placed himself against the trunk of a large tree which stood near him, and for a considerable time no one dared approach, so great was the surprise and terror with which the boldness of the enterprise, together with the fire which shot from his eyes, inspired the Indians. At length one of them let fly an arrow three feet long, which, piercing his coat of mail, penetrated a considerable distance into his right side, when he immediately fell. The Indian who had discharged the arrow, transported with joy, ran to strip him; but no sooner did Alexander feel the hand of his enemy upon him, than, rallying his scattered senses, caught hold of the Indian, who was unarmed, and plunged his dagger into his side. Just at this instant some of his chief officers, who with several soldiers had gained the top of the wall, arrived to his assistance, and, forming a bulwark round him, a desperate conflict ensued, which must have terminated fatally to Alexander and his friends, had not some of the soldiers, who continued climbing the walls, forced the bolts of one of the city gates near which they were fighting, and let in the Macedonian troops, who soon took possession of the city, and put the inhabitants to

the sword, without regard to age or sex. Their first care after the battle was to carry Alexander back to his tent, and to extract the arrow, which was found to have a barbed point, so that the operation was both painful and dangerous, and such an effusion of blood ensued that the king fainted away. It was several days before he recovered sufficiently to leave his couch, during which time the whole army were in the greatest anxiety and affliction : and a report of his death having spread amongst the enemy, inspired them with fresh hopes. Alexander upon hearing this caused two vessels to be joined together, and had his tent spread between them, in order that he might shew himself to the whole army, and thus put an end to all doubts on the subject. The sight of him gave the utmost joy to the soldiery, who rent the air with acclamations, and as soon as he was sufficiently recovered, his principal officers and most intimate friends ventured to remonstrate with him on his imprudence and rashness in having thus exposed his life in an obscure city, alone and unprotected, and where it was almost impossible for his friends to rescue him, entreating him never again to venture a life so valuable, and which might be said not to belong so much to himself as to his subjects and people. Alexander took the remonstrance in good part ; but intimated to them, in reply, that as he was the first in fame and glory, so he considered it his duty to be the foremost in danger and risk.

Alexander spent several months in dropping down the rivers, and during the leisure this voyage afforded him he took great pains to make himself acquainted with the manners and customs of the natives, as well as the history of that large tract of country, then so little known. For this purpose he sought the acquaintance of the most learned amongst the Brachmans, or Brahmins, particularly the sect called Gymnosphists, the most rigid and austere amongst them all, and held in the greatest veneration by the people. They never tasted meat, but lived upon roots and water ; they wore scarcely any clothing, and passed whole days together standing in one position, often

with their faces turned towards the sun, at those seasons of the year when the heat was most intense. They held, amongst other absurd and impious doctrines, that it was beneath the dignity of a man calmly to wait the approach of death, and when oppressed by age or sickness they were accustomed to burn themselves alive, or in some other way put an end to their existence. They taught the transmigration of souls, and Pythagoras is thought by some to have borrowed that doctrine from them. They would not go out of their way or leave their dwellings even to meet Alexander : and as he, on his side, considered it would be a compromise of his dignity, should he go to them, he deputed a certain philosopher, named Onesicritus, who had been a disciple of the cynic Diogenes, and therefore seemed best fitted for the purpose, to visit some of them in their own habitations. They received him with great contumely, one of them desiring him, if he wished to learn anything of them and to know their doctrines, to strip off his fine clothing and imitate them in their austerities and mode of life ; laughing at the dress of Onesicritus, and particularly his shoes and other luxuries : but others behaved with greater civility, and, entering into conversation with him, enquired why Alexander had undertaken so long a journey, and seemed unable to comprehend his motive for wishing to extend his conquests and acquire such extensive dominion, saying that no man really possessed more of the earth than he could enjoy, and that it seemed to them the only difference between him and other men was, that he was more restless and ambitious than they, running over sea and land merely to harm others and himself ; and yet he must die at last, and possess no more of the earth than would hold his body : and as it was customary with them to employ parables, or similitudes, to convey their thoughts, they made use of a very apt one on this occasion. Having laid a dry and shrivelled ox-hide on the ground, they trod round the edges of it, and as one side was pressed upon the other started up ; then one of them stepping into the middle of the hide, it lay firm and still. By this emblem they

meant to convey to Alexander that he should fix his residence in the heart of his empire, to keep it firm and stable, and not wander to the extremities, leaving other parts unguarded and ready to rise up against his authority. Onesicritus tried to prevail upon some of the least rigid of these philosophers to quit their austere way of life and follow the fortunes of his royal master, whom he told them they would find a liberal and generous benefactor, and one who would load them with riches and honours. But he could not succeed, though some of them did accompany him into the presence of Alexander as he passed near their dwelling, who put several hard and abstruse questions to them, to which they returned him suitable answers, and he left them much impressed with their wisdom and sagacity.

At length the army reached Patalœ, where the river Indus divides into two large arms, and forms an island somewhat resembling, only much larger, the Delta of the Nile, whence the city derived its name—Patalœ being supposed to signify the same in the Indian language as Delta in the Greek. Alexander caused a citadel to be built there, also a harbour and an arsenal for shipping. He then embarked on the right arm of the river, in order to reach the ocean. This was at that time a very rash enterprise, as his troops were wholly unacquainted with the river, and also with the distance they had to go, and nothing but the unexampled success of Alexander could have prevailed upon them to attempt it; but his numerous and hair-breadth escapes, together with his unparalleled career, had given the impression, not only to himself and followers, but also to his enemies, that he bore a charmed life and that nothing could harm or overcome him. When they had sailed about twenty leagues the pilots told him they believed they were approaching the ocean, as they began to perceive sea air. Alexander, upon hearing this, could not forbear leaping for joy, and besought the sailors to row with all their strength. He told the soldiers they were at last come to the end of their toils, that nothing now could oppose their valour or add to their glory, and that without any more fighting or spilling of blood

they were masters of the universe, and that their exploits had the same boundaries as the world itself. As they came nearer the sea a circumstance wholly new and unexpected to the Macedonians occasioned them the greatest alarm, and even endangered the whole fleet. This was the ebb and flow of the tides. Accustomed only to the Mediterranean Sea, where the variations are so trifling as to be almost imperceptible, they were quite terrified when they saw it suddenly rise to the height of several feet, and then as suddenly retire, and attributed it to the anger of the gods, who in this manner designed to punish their rashness, and expected it would ere long rise still higher and completely overwhelm them; nor was it till after repeated experience, and on the nature of the flux and reflux being partly explained to them, that their fears subsided.

Alexander was delighted when at length he beheld the immensity of the ocean, and gazed with intense interest on its vast expanse of waters, considering it a sight worthy so great a conqueror as himself, and that it fully repaid him for all the sacrifices he had made, and the toils he had undergone to arrive at it. He then poured forth libations to various deities, particularly to Hercules and Neptune, and having thrown a number of golden cups into the sea, he besought the gods not to suffer any other mortal to advance further than he had done, and, conceiving he had extended his conquests nearly to the extremities of the earth, he was mightily pleased with himself, and returned highly delighted to Patalœ. Immediately on his arrival at Patalœ he began to prepare for his return home. He gave the command of his fleet to an officer named Nearchus, the only one amongst them all whom he considered to have skill and courage for the undertaking, which was a very hazardous one, as they would have to sail over seas entirely unknown to them, extending from the Indus to the Persian Gulf.

Alexander, having thus disposed of his fleet, he set out himself by land for Babylon. In the early part of his route he had to pass through a tract of barren country, which was neither

sown nor ploughed, but was inhabited by savages, who fared very hard and led a rude, uncomfortable life. Here he lost many of his troops from famine, and many more from the plague, a disease which usually accompanies famine; so that he did not bring back from India one fourth part of the army he took into it. At length, after a distressing march of sixty days, he entered the country of Gedrosia, where he found all things in plenty. For not only was the soil fruitful, but he had sent orders to the governors of the several kingdoms in India which he had subjected in passing along, to furnish his army with supplies of provisions, together with horses and beasts of burden to replace those he had lost; which orders they did not dare do other than comply with, so that he had soon abundance of everything. Having remained some time in Gedrosia to recruit his harassed troops, he proceeded into Carmania, the modern Kerman, which he entered in a kind of bacchanalian masquerade very unworthy the character of a monarch and a prince. On a magnificent chariot, drawn by eight horses, a scaffold was raised, upon which he passed whole days and nights, drinking and carousing with his dissolute companions. This chariot was attended by a number of others, some shaped like tents, covered with rich carpets and purple coverlets, others like couches, overshadowed with boughs. On the side of the road were placed large vessels filled with wine, into which the soldiers dipped the cups and flagons with which they had been provided for the purpose; and the whole country resounded with the sound of instruments, and the songs of bacchanals. This riotous frolic was intended by Alexander as an imitation of the triumph of Bacchus, who was said to have crossed Asia in this guise after he had conquered India. An ancient historian of the period remarks, "It was well for Alexander that the conquered nations did not think of attacking them in this condition; for a thousand resolute men might, with great ease, have discomfited these conquerors of the world whilst thus plunged in wine and excess."

Whilst in Kerman, Alexander was joined by Nearchus, who, having brought the fleet along the sea-coast as far as the island of Harmusia, and there learning that his royal master was within a few days' journey of him, cast anchor in a secure place, and went to meet him, accompanied only by five persons.

When Alexander first saw Nearchus and his companions, who were pale and emaciated from their long and harassing voyage, he concluded that the fleet was destroyed, and, taking Nearchus aside, said "that he was rejoiced he had escaped, but at the same time much grieved at the loss of the fleet." "Your fleet, royal sire," replied Nearchus, "thanks be to the gods, is not lost, but in safety;" and then related where he had left it. Alexander was so rejoiced at the news that he could not refrain from shedding tears. He listened with great attention to the account Nearchus gave of his voyage, and the discoveries he had made, and at length dismissed him with directions to continue his voyage along the Persian Gulf, and up the Euphrates, till he reached Babylon, and there to await his arrival.

Alexander, continuing his march, again entered Persia, and having arrived at the place where Cyrus the Great had been entombed, he caused the tomb to be opened, with the intention of rendering homage to the ashes of that prince; but he was much disappointed at finding, instead of the gold and silver which the Persians had reported it to contain, only some old rusty armour. Some of those who were about Alexander took the opportunity of insinuating suspicions against Arsines, the governor of the province. Arsines was a descendant of Cyrus, a man of undoubted probity, of a generous and liberal disposition, and lived in a princely style. There was no foundation whatever for the charge, and the Magi who had guarded the sepulchre, though put to the torture by order of Alexander, confessed nothing; nevertheless, some persons were found, suborned principally by Bagoas, a favourite eunuch of Alexander, accusing Arsines of the theft, and Alexander, who lent

but too ready an ear to the insinuations of his enemies, caused him to be put to death without even being confronted with his accusers. It is related by some historians that within the tomb the following inscription or epitaph was found inscribed in the Persian language :—" Oh ! man, whosoever thou art, and whensoever thou comest (for come I know thou wilt), I am Cyrus, the founder of the Persian empire. Envy me not the little earth that covers my body."

When Alexander, in the course of his journey, once more came to Persepolis, the city which he had set fire to whilst under the influence of wine, he felt exasperated with himself on beholding now, in his sober senses, this fine city a heap of ruins, the effect of his own folly and madness. Indeed, the full extent of this mischief is incalculable ; for some modern authors who have been at the pains of carrying their researches very far back into antiquity, are of opinion, that by the destruction of Persepolis, and similar disasters, many valuable records relating to the early history of Asia may have been lost.

Alexander next proceeded to Susa, where he found all the captives of quality he had left there, and amongst them the two daughters of Darius. He took to wife Statira, the eldest, and gave the youngest to his friend Hephæstion ; and, in order to avert the censure which he expected these marriages would bring upon himself, he persuaded the principal officers of his court to follow his example by uniting themselves to the noblest families in Persia. He was in hopes, too, that by these alliances he should cement the union between the two nations, and that henceforward they might form but one empire. He gave a great entertainment in honour of these nuptials, to which it is said no less than 9000 guests were invited, to each of whom he presented a golden cup to be used for their libations.

At Susa he was again joined by Nearchus, who had by this time reached the Euphrates with his fleet, and, understanding that Alexander was on his way to Susa, he contrived to meet him at a bridge which he knew Alexander must pass, and here the sea and land forces joined.

Alexander was so pleased with the success of his fleet and with the accounts which Nearchus continued to give of his naval proceedings, that he projected undertaking a voyage himself, of no less extent than to sail from the Persian Gulf round Arabia and Africa, and to return to the Mediterranean by what were then termed the "Pillars of Hercules," now known as the Straits of Gibraltar,—a voyage which, though it had often been attempted, had never been performed but once, and that under the directions of Pharos Nechos, king of Egypt, about 800 years before, in whose reign it was discovered that the vast continent of Africa was circumnavigable, and he attempted to open a communication between the Mediterranean and the Red Sea; but so hazardous and fraught with danger was the voyage, that several thousand men are stated to have perished in the attempt.

Alexander also meditated the destruction of Carthage, which city had fallen under his displeasure; for this purpose he proposed to pass into Spain, at that time called Iberia, from the river Iberus, and afterwards to land in Italy, and, crossing the Alps, to coast along the Adriatic to Epirus, and so home to Macedonia. Wild and impracticable as this project seemed, yet so fully did he yield his mind to it, that he had actually sent orders to several of his viceroys to build him a sufficient number of ships on the Euphrates for the purpose, and had also given directions to have a quantity of trees felled, and sent from Mount Libanus. But his death shortly afterwards put an end to this and many other of his projects.

From Susa, Alexander coasted along the Persian Gulf to the mouth of the Tigris, and went up that river as far as the city Opis, where he published a declaration, permitting all the Macedonians who, from age or infirmities, were unable any longer to support the fatigues of service, to return to their native country. He intended by this to oblige them and give them the strongest proof he could of his esteem, by thus sending them home in safety and in an honourable manner; but they construed it otherwise, and

fancied his object was to get rid of his Macedonian troops and companions, and surrounding himself with foreigners, to make Asia the seat of the empire. Those, in particular, who were to remain behind, regardless of their allegiance, and deaf to the remonstrances of their officers, rushed tumultuously into the presence of the king, demanding to be immediately discharged; saying that, since he despised the soldiers who had gained him all his victories, he and his father, Jupiter Ammon, might carry on the war together, but that for themselves they were determined to serve him no longer. Alexander, nowise intimidated or losing his presence of mind, immediately jumped down from the tribunal on which he was sitting, and causing the principal matineers to be seized, ordered them to be instantly punished.

This bold step quite overawed the Macedonians, who lost their courage in an instant, and, scarcely daring to look one upon another, stood with downcast eyes, trembling and dispirited. Alexander, returning to the tribunal with a severe countenance and in a menacing tone, reminded them of all the favours which his father Philip had bestowed upon them, as well as his own kindness and friendship, adding, "Since you desire a discharge, I grant it you. Go now and publish to the world that you have left your prince to the mercy of the nations he has conquered, who were more affectionate to him than you." After saying this, he retired into his tent, where, dismissing his old guard, he appointed another, composed wholly of Persians, and, shutting himself up, would not see any one for some days.

When the Macedonians learned that the king had confided the guard of his person to Persians, they were overwhelmed with grief and despair. Nothing was heard but cries and lamentations: they all ran together to the king's tent, and, throwing down their arms, confessed their fault with tears and sighs, declaring they would not leave the place till he had pardoned them. At first Alexander would not listen to them; but at length, going out of his tent, and seeing their dejected condition, he could no longer resist their sorrow and repent-

ance, and after a few gentle reproaches, which were softened with tears, he restored them to his favour. This did not, however, prevent him from sending back, as he had designed, such as were disabled and no longer fit for service; but, dismissing them with presents, he gave orders that on their arrival in their native country they should be allowed to sit in the chief places at the public games, with crowns on their heads, and that the children of such as had lost their lives in his service should receive the same pay during their minority as their fathers had received. These acts of generosity and munificence greatly conciliated the whole army.

From Opis, Alexander proceeded to Ecbatana, in Media, where one of the greatest afflictions of his whole life befel him. This was no other than the loss of his friend Hephæstion, the companion of his youth, and the bosom confidant of all his joys and sorrows. He died of a fever brought on by intemperance. Alexander, during his stay at Ecbatana, abandoned himself, as on many former occasions, to carousals and excesses; in one of which, where the guests seemed endeavouring to outvie each other, Hephæstion fell a sacrifice to his intemperance. His death threw Alexander into great distress and sorrow; he had been the most intimate friend he ever had,—a sort of second self,—sincerely devoted to his person and interests. There was but one who at all rivalled him in the affections of Alexander, and that was an officer named Craterus. But a casual expression which one day escaped him in reference to the two, showed towards which he entertained the most affectionate sentiments: “Craterus,” said he, “loves the king; but Hephæstion loves Alexander.”

As soon as the violence of grief which this sudden and unexpected event occasioned had a little subsided, Alexander gave orders for the remains to be forwarded to Babylon, whither he intended to follow as soon as he should have arranged affairs at Ecbatana, in order to celebrate the obsequies with a pomp and magnificence proportionate to the affection he bore him.

Hephæstion had been a great favourite with the courtiers

and all the army. Modest, amiable, and beneficent, equally free from pride and avarice, he never abused the confidence reposed in him by his sovereign, nor employed his credit with him to supplant others. He was universally beloved, and his death was regretted by the whole army.

When Alexander had dispatched the business most immediately requiring his attention, he quitted Ecbatana and set out for Babylon. When he had arrived within about a league and a half of that city, the Chaldean astrologers sent a deputation to meet him, and to acquaint him that his life would be in the most imminent danger if he entered Babylon. These astrologers were at that time held in such great reputation that Alexander was sensibly affected by their statement, and hesitated whether to proceed. But the Greek philosophers, learning the cause of his fears, waited upon him, and endeavoured to convince him of the fallacy of astrology, treating with the greatest contempt divination in general, and that of the Chaldeans in particular; and Alexander, who knew that there were waiting for him at Babylon ambassadors from all parts of the world, to do him homage as their sovereign,—so great had become the terror of his name,—silenced his scruples, and proceeded with all diligence towards that great city, in order to hold a States-General, as it were, of the world. He made a magnificent entry, and gave audience to the various ambassadors with a grandeur and dignity worthy his exalted station and almost absolute power. In public he did not allow himself to shew any difference amongst them; but in private he discovered a great friendship for the deputies of Greece. He loaded them with presents, and restored to them all the statues and other curiosities which Xerxes had brought away with him, amongst which were the statues of Harmodius and Aristogiton, the two celebrated friends who delivered Athens from the tyranny of the Pisis-tratidæ, as has been recorded in the history of that city, and which he caused to be returned to the Athenians.

As soon as leisure from the transaction of public affairs would permit, he began to prepare for celebrating the obsequies of

his friend Hephæstion. For this purpose he had the most skilful architects and workmen assembled, and having caused nearly six furlongs of the wall of Babylon to be levelled, he had a most magnificent monumental structure erected upon it. The edifice was nearly 200 feet in height, and for beauty of design as well as the magnificence of the several ornaments and decorations, surpassed the most wonderful productions of art. The superintendence of the structure was committed to a great architect named Stasicrates. This same architect once told Alexander, when conversing on the subject of statues, that Mount Athos, in Thrace, might easily be cut into the shape of a man, and that if he would give the necessary orders he would fashion it into the most durable of all statues, and one which should lay open to the view of the whole universe. In its left hand it should hold a city capable of containing 10,000 inhabitants, and from its right should pour a great river whose waters should discharge themselves into the sea. This project, which might have been thought to have chimed in with the extravagant views of Alexander, fond of whatever savoured of the marvellous or extraordinary, was nevertheless rejected by him. He merely remarked, "It was sufficient there was one prince whose folly Mount Athos would perpetuate;"—alluding to Xerxes, who attempted to cut a passage through the isthmus of the mountain; but having failed, he addressed the following senseless letter to it:—"Proud Athos, who liftest thy head to heaven, be not so bold as to oppose my workmen with such rocks and stones as they cannot get through, otherwise I will cut thee in pieces and cast thee into the sea."

When the time for celebrating the funeral came, Alexander undertook the whole management himself. He sent to all the neighbouring cities, requiring them to contribute towards it. He likewise ordered what the Persians termed the "Sacred Fire" to be extinguished during the performance of the ceremonies. This was looked upon as an ill omen; as it had never before been practised in Persia, except on the death of their monarchs.

Not content with all this, he even sent messengers to the temple of Jupiter Ammon to enquire his will. The answer, which no doubt was framed in accordance with his wishes, replied that sacrifices might be offered to Hephæstion as a demigod. Alexander was the first to set the example; and nothing was now to be seen but altars, temples, and sacrifices to the new deity. To question his divinity was a capital crime; and an old officer, a friend of Hephæstion, having in passing his tomb lamented him as dead, he would have been put to death, had not Alexander been assured that he wept merely from some remains of tenderness, and not as doubting his divinity. He wrote also to his governor in Egypt, desiring him to build a temple to Hephæstion at Alexandria, and another in the Isle of Pharos.

Alexander had long contemplated making Babylon, which surpassed in extent and convenience all the cities of the East, the seat of his empire. He proposed, as a first step, restoring the Euphrates to its original channel. In consequence of the breaking down of the banks, the river overflowed not only portions of the city, but the neighbouring country also, until so little water was left in its channel that there was scarce depth enough for small boats. With this view he embarked on the Euphrates to take a survey and make his observations; and as it was now some time since his first arrival, he could not forbear ridiculing the predictions of the magi and Chaldeans, seeing he had not only entered Babylon, but also quitted it again, in safety. Having examined the breach, he gave the necessary orders for its being repaired and restored to its former condition; and had the design succeeded he would have recovered a whole province which lay under water, and made the river of great service to the city, by turning it into its proper channel, and rendering it again navigable. He also set about repairing the temple of Belus, which had been in ruins ever since Xerxes had demolished it on his return from Greece. He designed not merely to rebuild it, but to raise it even beyond its former magnificence. For this purpose he gave orders to have all the rubbish

removed, and as the Babylonians proceeded slowly with the work he employed his own soldiers, making them work by turns, —ten thousand of them daily. He happened to have some Jews in his army, who, when it came to their turn to work, refused, alleging that it was contrary to their religion to assist in building a temple designed for idolatrous worship. They were punished for their disobedience, but to no purpose; they persisted in their non-compliance, till at length Alexander, admiring their constancy, had respect to their scruples, and allowed them to be passed by. The embellishing Babylon and restoring it to its ancient magnificence and glory, with a view to making it once more the seat of royalty and regal splendour, had occupied much of Alexander's thoughts and attention; and he endeavoured by every possible means to expedite the work. But the Almighty fiat had gone forth against Babylon; and Alexander, successful in every enterprise he had yet undertaken, failed in this alone; although in the eye of human reason it might have appeared less difficult than many others. The Lord of Hosts had sworn, saying, "Surely as I have thought so shall it come to pass; and as I have purposed so shall it stand. I will cut off from Babylon the name and the remnant. I will make it a possession for the bittern, and pools of water, and I will sweep it with the besom of destruction. It shall never be inhabited, neither shall it be dwelt in from generation to generation. The Arabian shall not pitch tent there, neither shall the shepherd make his fold there; but the wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there; and the wild beasts of the islands shall cry in their desolate houses, and dragons in her pleasant palaces. For the Lord of Hosts hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back?"—Isaiah xiv.

Alexander resided about a year in Babylon, during which time he endeavoured all in his power to forward the mighty works he had undertaken. Unhappily he employed his leisure

in dissipation and riot, to which he had of late so much addicted himself, and it at last terminated his existence. At a banquet he gave in honour of Hercules, he called for the cup of that hero, which it was calculated held six bottles, and which he attempted to drink off at a draught, but whilst in the act he fell senseless on the floor. In this condition he was carried to his couch, from which he never again rose. A violent fever, attended with delirium, ensued. His constitution, weakened and impaired by former excesses, was unable to stand against it, and though he had some lucid intervals during which both himself and his friends hoped he might recover, he soon became sensible that the hand of death was upon him. A short time before he died, he desired to be presented to his soldiers, and, raising himself on his elbow, he gave them his dying hand to kiss. His principal courtiers gathering round him, enquired to whom he left the empire. He replied, "To the most worthy." Finding his voice begin to fail, he drew his ring from his finger, and giving it to Perdiccas, now one of his principal friends and favourites, desired him to convey his corpse to the temple of Jupiter Ammon. Perdiccas enquiring when he would like to have divine honours paid to him, he replied, "When you are happy." These were his last words, and they seem to indicate that, although during the intoxication of success, he might have yielded to the inordinate folly and madness of fancying himself something more than human, yet at this solemn moment, when the world and its vanities were fading from his view, he became convinced of the delusion, and felt that he was but mortal. A report prevailed for some time after his death that he died by poison; but there did not appear any foundation for it, nor did the report obtain general credit.

Plutarch, in his life of Alexander, omits the circumstance of Hercules' cup, but all the ancient historians relate it as a matter of fact, and Seneca, in his reflections on his death, appears to have given it full credence. However it may have been as to the minuter circumstances, it is unquestionable

that intemperance and intoxication were the immediate causes of his death; and it seems extraordinary, and a humiliating proof of the infirmity and inconsistency of human nature, that a prince who seemed in so many instances to have a control over his passions, and could keep them in due subjection, should nevertheless, in others, suffer them to hurry him into such excesses.

Alexander died in the spring of the first year of the 114th Olympiad, A. M. 3613, B. C. 328 years. He was thirty-two years and eight months old, of which period he had reigned twelve years.

No sooner was the death of Alexander known than the utmost consternation and grief prevailed amongst all his subjects. The Persians lamented him as the most just, and the kindest sovereign that had ever reigned over them; the Macedonians, as the best and most valiant of princes: all concurred in bewailing his premature end, thus cut off in the flower of his age and the height of his fortune and career; and when the news reached Sysigambis, the mother of Darius, that princess felt all her former sufferings renewed. One of her daughters, the widow of Hephæstion, who was still inconsolable for the death of her husband, was with her at the time, and the sight of the public calamity augmented her own sorrow; but Sysigambis bewailed the several misfortunes of her family, she wept the living as much as the dead. "Who now," she said, "will take care of my daughters? Where shall we find another Alexander?" She fancied she saw them reduced to a state of captivity a second time; but, with this difference, that now Alexander was gone, they had no refuge left. At length she sunk under her grief, and, refusing to take any sustenance, starved herself to death to avoid surviving this last calamity. The Chaldeans and physicians embalmed the king's body, after the fashion of their country, and preparations were immediately commenced for conveying the remains to the temple of Jupiter Ammon, and celebrating the funeral obsequies. These preparations occupied a period of nearly two years, and were

conducted on a style of the greatest magnificence. The coffin, which was composed of beaten gold, covered with a pall of fine purple, was filled with aromatic perfumes. It was then placed on a throne of gold, under a pavilion of the same precious metal, twelve feet wide and eighteen long, supported by Ionic columns, and embellished with golden leaves resembling the acanthus. The inside of the pavilion was decorated with jewels, disposed in the form of shells, and the outside covered with purple, flowered with gold, and on the top a large crown, which seemed to be composed of olive branches. The sides of the pavilion were decorated with the most superb representations. In the front Alexander appeared seated in a military chariot, with a splendid sceptre in his hand, and surrounded on one side by armed Macedonians, on the other by an equal number of Persians. On another side of the pavilion were seen elephants completely harnessed, with Indians in the front to guide them; and on the last were represented ships preparing for battle. The whole was placed on a magnificent chariot, drawn by sixty mules, the largest and finest the country produced, their harness glittering with gold and precious stones, and adorned with golden bells. As it moved along, the sun shining on the pavilion and the diadem at top, together with the motion of the chariot, caused it to dart rays like lightning.

Such is the account handed down by the ancients of this superb procession, which, when everything was in readiness, set out from Babylon for the Lybian Desert. A great number of pioneers and workmen were sent forward to clear the way and make the necessary preparations in those countries through which it was to pass. As it approached Egypt, King Ptolemy, who felt himself under great obligations to Alexander, set out to meet it with a long train and a numerous guard. He dissuaded Perdiccas from proceeding to the temple of Jupiter Ammon, where he represented there were not accommodations suitable for its reception, but prevailed on him to have it conveyed first to the city of Memphis, and afterwards to

Alexandria, where he caused a magnificent temple to be erected, with all those honours which the Pagans were wont to pay to their heroes and demigods.

A traveller and historian, who wrote so late as the fifteenth century, relates that the tomb of Alexander was still to be seen there, and that it was revered by the Mahomedans as the monument of an illustrious king and great prophet.

CHARACTER OF ALEXANDER.

The character of Alexander has been pretty well developed in the history of his life, in the course of which we cannot but perceive that an insatiable ambition and inordinate love of glory were his ruling passions, and to them he sacrificed the happiness of his subjects and his own repose. He was endowed by nature with great and noble qualities, shining talents, and a happy and generous disposition. These were cultivated and improved by the best education the times in which he lived could bestow. Brought up, as we have seen, under one of the greatest philosophers the world ever saw, and instructed not only in the whole circle of arts and the most abstruse and sublime sciences, but in every branch of polite learning, and accustomed from his very youth to a sober, temperate and plain way of life, he was calculated to be the model of all the Pagan virtues, and such he was for a time considered. It was not till after a long series of uninterrupted successes, such as the world scarcely ever saw, and until he had become enervated by the effeminate and corrupt manners of the nations he had conquered, that we discover those fatal and headlong passions which obscured his later years. Temperate, moderate and generous in the early part of his career, those whom he vanquished regarded him rather in the light of a father and protector than of a conqueror and master, and it was not until his better feelings had been deadened by unexampled success,

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and spoiled by the flattery and homage of those around him, that he yielded to those gusts of passion and fits of intemperance and arrogance, which rendered him at last the slave of almost every vice. But, indeed, what was the tendency of the mighty and highly-vaunted exploits of Alexander, and to what did they tend? Instead of endeavouring to render his own subjects and the territory over which he had been born sovereign, happy by the administration of just laws, and cultivating the arts of peace and industry, he quits his native country almost as soon as he had ascended the throne, and running over the world like a madman, sword in hand, carries war, rapine and calamity into countries that had never injured him, or scarcely heard his name; thus rendering himself as the Scythian ambassador, with more sincerity, perhaps, than discretion, told him "the greatest robber in the world." And his character and conduct were set in an equally strong light on another occasion, by a pirate whom he had taken, and of whom he demanded what right he had to infest the seas? "The same," replied the pirate, with a noble boldness, "that thou hast to infest the universe. But because I do this in a small ship, I am called a robber; whereas thou, who dost the same with a large fleet, art styled a conqueror." It is said that Alexander was very much struck with this reply, which seemed to place the enormity of his conduct in its true light, and that he granted a full pardon to the man, and restored him his liberty.

One of the most commendable traits in the character of Alexander was his reverence for the gods, and his sense of religion, according to the dark notions of those heathenish times.

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As soon as the consternation and grief which the shock occasioned by the death of Alexander had a little subsided, the principal generals and veterans of his army began to take such steps as their forlorn and destitute condition rendered necessary. The future presented nothing but gloom and dismay. At a great distance from their native country, surrounded by a people newly conquered, who were naturally impatient of the yoke just imposed upon them, and ready to throw it off on the first opportunity, what but calamity and disaster had to be looked for?

Alexander left two sons, by different wives. One by Barsena, widow of Memnon, on whom he had bestowed the name of Hercules : the other quite an infant, by Roxana, the daughter of Darius, who was called Alexander, after his father. He also had a natural brother, named Aridæus, who was weak of intellect. It was nevertheless agreed, at the conference held amongst the officers, that Aridæus should succeed to the empire, and that Alexander, the infant son of Roxana, should be associated with him, to the exclusion of Hercules, although the eldest son ; yet Alexander, being the grandson of Darius, was deemed to have the prior claim. But it had been decreed by the sure word of prophecy that the kingdom of Alexander should be " broken, and should be divided to the four winds of heaven ; and not to his posterity, nor according to his dominion which he ruled : for his kingdom should be plucked up, even by others besides those."—Dan. xi. 4. And, in reality, neither Aridæus nor the young prince were anything more than nominal

sovereigns: they were both, indeed, incapable of taking part in public measures—one being merely an infant, the other, Aridæus, weak in his intellect, which was supposed by some to have been occasioned by deleterious drugs administered to him during his youth by Olympias, the mother of Alexander, who is said to have been actuated by a jealous fear that he might interfere with the interests of her own son. But there appears no just ground for the surmise, and it probably arose from the natural imbecility of his understanding, which began to show itself in very early life. The sovereignty was in fact assumed by the four principal generals of Alexander, who having for the sake of appearances thus nominally arranged the succession, proceeded to divide and partition his vast empire amongst themselves. These four generals, or, as they in process of time became, sovereigns, were Ptolemy, the son of Lagus; Antigonus; Eumenes, and Antipater.

It is stated in the apocryphal Book of the Maccabees, that when Alexander fell sick and perceived he was like to die, he assembled his servants and such as were honourable and parted his kingdom amongst them. But this statement is at variance with the generally received facts of history; and, when on the point of death, being asked by some of his courtiers to whom he left his dominions, he replied, "To the most worthy." This difficulty is explained by some interpreters as arising from the circumstance of some of the provinces having been left in the hands of those whom he had during his lifetime appointed governors over them. The partition of the kingdom, which was thus literally "broken and divided towards the four winds of heaven," was settled in the following manner. Macedonia, Epirus, and Greece, were assigned to Antipater; Egypt and the other conquests of Alexander in Africa became the portion of Ptolemy, surnamed Lagos. This Ptolemy, who afterwards became sovereign of Egypt, was the first of a long line of kings of that name. He was the son of Lagos, a Macedonian of mean extraction; but, having followed Alexander into Persia, he so greatly distinguished himself by his valour and good conduct, that

he became one of the friends of that monarch, and one of his principal generals. His descendants, who all retained the surname of Lagides, continued on the throne of Egypt till the time of Cleopatra. The other two generals, Antigonus and Eumenes, divided the principal part of Asia between them.

These four conflicting interests were the fruitful source of constant wars, divisions, and cabals, each one being actuated by the desire of aggrandising himself, and forwarding his own peculiar and individual interests and views, as we shall see in the sequel.

We now revert a little to the affairs of Greece. No sooner did the tidings of Alexander's death reach Athens than the people abandoned themselves to the most extravagant joy. Long impatient of the Macedonian yoke, they considered the time was at length arrived when they might safely throw it off, and once more assume their liberty and the free exercise of their own laws and government. Phocion, who was still alive, with his usual prudence and caution besought them to wait till the tidings were fully confirmed, before they ventured to adopt any hazardous measures. "If," said he, "Alexander be really dead, he will be so to-morrow, and each succeeding day, so that we shall have full time to pursue our measures with calmness and security;" at the same time telling Leosthenes, a young man who was haranguing the people with great arrogance and vanity, "that his discourse resembled the cypress tree, which is tall and spreading, but bears no fruit." All the remonstrances of Phocion were, however, ineffectual. The Athenians not only prepared for war themselves, but sent deputies to the other states of Greece, all of whom, except Thebes, united in the common cause. To this they were in a great measure incited by Demosthenes, at this time an exile in Megara; and who, although he was now getting into years, had not lost his zeal and interest for his country. He joined the Athenian ambassadors, who were sent into the Peloponnesus, and seconded their remonstrances with such eloquence, that they nearly all came into the league. The Athenians, struck with

admiration at his noble and generous conduct, immediately passed a decree recalling him from exile, and sent a galley with three banks of oars to bring him to Athens; and when he entered the Piræus, the magistrates and principal citizens went out to meet him, and received him with every mark of respect. Demosthenes was sensibly affected by the attention thus paid him; and, amid the acclamations of the people, lifted up his hands to heaven, in gratitude for its protection. He afterwards said he considered this a more gratifying triumph even than that of Alcibiades, seeing it was the effect of pure good-will; whereas the return of Alcibiades was involuntary, and against their inclinations.

When Antipater, to whose portion Greece had fallen, was apprised of these movements, he hastened to prevent the revolt of his newly-acquired dominions. He marched towards Athens with what troops he could muster; but which were very inadequate to meet the combined forces which Greece had gathered together. He was defeated in the very first battle, which took place near Lamia, a small city of Thessaly, from which circumstance this was afterwards called the Lamian war. Not finding himself in a situation either to risk a second battle or make a safe retreat, he shut himself up in the place, designing to wait till fresh succours should arrive from Asia. The Athenians immediately laid siege to the city, which was so greatly reduced by famine, that Antipater was obliged to surrender at discretion, before the troops which were coming to his assistance could arrive. The Athenians do not appear to have followed up their advantage, for they allowed him to retire and join the remainder of the forces, probably not considering him so formidable an enemy as he afterwards proved.

As soon as Antipater found himself again in a condition to take the field, he gave battle a second time, in which the Greeks were defeated with considerable loss. He immediately marched towards Athens. The city was in the greatest consternation, and the rest of the allies who, together with the whole of Greece, had lost much of that independent and heroic spirit which had

distinguished their ancestors, retired in alarm. The Athenians, seeing themselves thus deserted by their allies and unable to sustain the whole weight of the war alone, sent ambassadors to Antipater to negotiate a treaty of peace, headed by Phocion. Antipater agreed to enter into alliance with them on condition that they should defray the whole expenses of the war, restore the government to the condition it was previously in, and admit a strong garrison of his troops into the city. He also required that Demosthenes should be delivered up to him, believing he had been one cause of inciting his countrymen to take arms against him. When Demosthenes found that the Athenians, forgetting how lately they had recalled him from exile, and the glory and triumph with which they had received him, seemed disposed to comply, he fled from the city, retired to the Island of Calauria, and sought an asylum in the temple of Neptune. Antipater sent messengers thither to per-

A.M. 3681. suade him to come to him, assuring him he should suffer no injury. But Demosthenes was too well acquainted with the treachery of mankind in general, and with the character of Antipater in particular, to rely on these promises, and, to prevent falling into his hands, he took poison. When he felt the approach of death upon him he caused his domestics to lead him to the foot of the altar, where he died.

When the news of his death reached Athens, that fickle people were overwhelmed with remorse and shame, and proceeded, as was usual with them, into the greatest extremes of regret for his memory. They caused a brass statue to be erected to him, and passed a decree that the eldest branch of his family, from generation to generation, should be brought up in the Prytaneum at the public expense. At the foot of the statue the following inscription was engraved: "Demosthenes, had thy power been equal to thy wisdom, the Macedonian Mars would never have triumphed over Greece."

Antipater did not long survive these events. He returned into Macedonia, where he shortly after fell sick and died. He

employed his last moments in arranging and settling those provinces and territories which had fallen to his share in the general division, which he left to his son Cassander, but associating with him in the government Polysperchon, one of the most ancient and respected of Alexander's captains ; though he disguised their real authority under the assumed title of a regency for Aridæus and the youthful Alexander.

The death of Antipater rendered Antigonus the most powerful of all Alexander's successors ; his authority was absolute over those territories in Asia which had fallen to his share in the general division. He commanded an army of 70,000 men and thirty elephants, a power which rendered him almost irresistible, and he immediately formed the design of engrossing the whole monarchy of the Macedonians, and raising himself to the supreme command. The opportunity seemed the more favourable, as Cassander, the son of Antipater, was much disturbed that his father should have left another associated with him in the regency, and endeavoured to form a party against Polysperchon. For this purpose he had sent to request the aid both of Antigonus and of Ptolemy, governor or generalissimo of Egypt, who both readily came into his plans, though each secretly hoped to turn them to his own advantage.

Polysperchon, on his part, prepared to meet the gathering storm ; he sent to Olympias, the mother of Alexander, who during the lifetime of Antipater had returned into Epirus, to request her to come back and unite with him in the government. That princess, who had seen with great indignation the sovereign power wrested from her own family and usurped and divided amongst the generals and captains of the army, hesitated not to comply ; but on her return, instead of considering what was likely to be most conducive to the general good, she consulted only her passions, and yielded herself entirely to the desire of dominion and revenge. She soon contrived to render herself absolute mistress of affairs ; and one of her first actions was to cause Aridæus, whom she was displeased at seeing associated in the sovereignty with her grandson, the youthful Alexander,

to be put to death. His consort, Eurydice, likewise shared the same fate. Olympias had the refined cruelty to propose to her the choice of death. She sent her a cup of poison, a dagger, and a cord, desiring her to choose one of the three. The unhappy Eurydice, finding her fate inevitable, after bitterly exclaiming against the wickedness and barbarity of her treatment, chose the latter, and strangled herself with her own hands. Olympias likewise caused Nicanor, the brother of Cassander, with several of their principal friends, to be put to death.

These atrocities did not long go unpunished. When Cassander was informed of them he prepared to seize the person of Olympias, who to avoid him retired to Pydna, with the young king, Alexander, and his mother, Roxana; but, being followed thither by Cassander, they retired to Epirus. Æacides, the king of Epirus, prepared to assist the princesses, but his subjects revolted from him and declared in favour of Cassander. They drove Æacides into banishment, and massacred his friends and adherents. Pyrrhus, his son, who was then an infant, would have shared the same fate, had not a faithful domestic concealed him and retired with him to a distance. Olympias, seeing herself deserted on all hands, was obliged to surrender, when Cassander prompted the relations of those officers whom she had caused to be murdered to accuse her in a public assembly of the Macedonians, and to claim vengeance for the cruelties she had committed. After they had all been heard she was condemned to death. Cassander, however, hesitated before putting the sentence into execution, and secretly sent to propose to her that she should retire to Athens, promising to accommodate her with a galley for that purpose. His intention was to have her destroyed during her passage by sea, and then cause it to be reported that the gods, in displeasure at her enormous cruelties, had abandoned her to the mercy of the waves. But Olympias, either suspecting Cassander's design, or from being long accustomed to command, and sensible of her own power and influence, imagining that by her presence and powers of persuasion she could quell the

storm, demanded to be allowed to plead her own cause in the public assembly. To this Cassander refused his consent, fearing that the remembrance of Philip and Alexander, for whom the Macedonians still retained a profound veneration, might produce a change in her favour. He therefore sent a band of soldiers with orders to destroy her; but their resolution was so overcome by the air of majesty which shone through her aspect, even in her distress, that they retired without executing their commission. Cassander was therefore obliged
A.M. 3687. to have recourse to the relations of those whom she had caused to be murdered, and who were glad of an opportunity for gratifying their vengeance, before he could get the sentence of death executed.

“Thus,” says a celebrated historian, “perished the famous Olympias, who had been the daughter, the wife, the sister, and the mother of kings, and who had really merited so tragical an end in consequence of her crimes and cruelties; yet at the same time it is impossible not to detest the wickedness of Cassander, who deprived her of life in so cruel a manner.”

Whilst these things were passing in Macedonia, Athens was not less the seat of commotion. Immediately after the death of Antipater, Alexander, the son of Polysperchon proceeded thither with a great body of troops, hoping to take advantage of the divisions which prevailed in the city, and to get it into his power. His first step was to divest Phocion of his little remaining authority, and with this view he accused him, before a tumultuous assembly which he convened for the occasion, of treason against the people. Phocion, who relied too much on the fidelity of the generals sent by Antipater and Cassander, having been on friendly terms with them, had rendered himself in some degree suspected by his fellow-citizens on that account, and they were but too ready to lend an ear to any accusations against him.

The assembly which Alexander had convened was composed partly of strangers and slaves, as well as many persons of infamous character, which was contrary to the law; and

when Phocion and some other of the citizens who had been accused with him were presented as prisoners, the few persons of merit who were present cast down their eyes and could not refrain from tears. Some of them, however, had the courage to move that the slaves and strangers should be ordered to withdraw, but this was vehemently opposed by the populace. Phocion several times attempted to plead his own cause, but the tumult was so great that he could not be heard. One of those present, more insolent than the rest, advanced up to him and spat in his face. Far from resenting the action, he merely turned to the magistrates and said, "Will no one prevent this person from acting so unworthily?" Phocion and his fellow prisoners were sentenced to death, together with Demetrius Phalerius, and some others who were absent. They were immediately conveyed to prison. It happened that on the same day there was a public procession, and as it passed by the gates of the prison some persons took their crowns from their heads, others burst into tears, lamenting the blind depravity and envy which had caused the infliction of death, and that on so solemn a day, on a citizen so universally esteemed. As Phocion was preparing for death one of his friends asked him if he had any message to his son. "Only," replied he, "to desire
A.M. 3688. that he will never remember the injustice of the Athenians." Having said this he drank the hemlock and died.

Thus perished one of the greatest men of Greece. By his inflexible virtue, probity and disinterestedness, he had acquired from his fellow-citizens the surname of "The Good." He had been educated in the school of Plato and Xenocrates, and was considered to unite in himself the talents of Pericles and Aristide. He had been forty-five times elected General by the unanimous voice of the people; and that, too, not unfrequently when he was absent. It was in reference to this that his wife, who was fully sensible of his merit, said one day to an Ionian lady of great rank, who was displaying, with an air of ostentation, her jewels and ornaments of gold, "For my part, I have no orna-

ment but Phocion, who, for these twenty years, has been elected General of the Athenians." To so great an extent did he carry his integrity, that, notwithstanding the many great offices he had filled, and the opportunities he had of acquiring riches when at the head of armies, he died in extreme poverty ; and he never suffered his private and domestic interests to interfere with those of the public. When a citizen, named Charicles, who had married his daughter, and who had been summoned to account for some sums of money he had expended improperly, solicited him to interpose in his favour, he refused, saying, "I have made you my son-in-law ; but only for what is honest and honourable."

One of the maxims most to be admired in him was, "That peace ought always to be the aim of every wise government." He was therefore a constant opposer of all wars that were imprudent and unnecessary. He lived to be upwards of eighty, and enjoyed a healthy and vigorous old age, to which his frugal and regular life had, no doubt, in measure contributed.

Of all the acts of injustice and ingratitude which stain the annals of the Athenian people, their treatment of Phocion is perhaps the most glaring. But the republic was during this period in a more degraded and enslaved state than at any former time, and the dregs of a vile populace, destitute alike of honour, probity, and morals, then held the sway in Athens, whilst the more meritorious part of the citizens looked on in silence, from the fear of sharing the same fate. So far did his enemies carry their malice and hatred, that they prevailed on the people, or more properly the faction which then ruled, to issue an order that his body should be carried out of the dominions of Attica, and that none of the Athenians should contribute any wood towards the funeral pile. His remains were, therefore, conveyed into Megara, to have the funeral obsequies performed. A lady of that country caused a cenotaph to be erected on the spot ; she carefully collected his ashes, had them conveyed to her house by night, and buried them under her hearth, with these expressions, "Dear and

sacred hearth, I here confide to thee the precious remains of a worthy man. Preserve them with fidelity until the Athenians shall become wiser than they are at present, and restore them to the sepulchre of his ancestors." And such was actually the case ; for no sooner had the frenzy of the moment subsided, than with their usual and characteristic fickleness, a reversion of feeling took place. They then sent for his remains, which were honourably interred at the public expense, and a statue of brass was erected to his memory.

After the death of Phocion, Cassander, taking advantage of the unsettled state of things in Athens, advanced towards it with a considerable fleet, whereupon the Athenians, seeing themselves destitute of aid, resolved to come to terms, and having sent deputies to treat with him, it was mutually agreed that Cassander should retain possession of the citadel, but that the Athenians should continue masters of the city, as also of the revenues and shipping. Cassander was also allowed to choose whom he pleased to govern the citizens, and he fixed upon Demetrius Phalerius, who had been condemned to death, together with Phocion, but who, being absent at the time, escaped ; and when the citizens awoke to a better state of feeling, the sentence was revoked. Demetrius governed the republic for ten years, during which time he treated his fellow-citizens with mildness and humanity : so that the people scarcely perceived they had a master. He was at once a politician and a man of letters, and whilst he excelled in the art of government, he revived the study of philosophy and the sciences, which, amid the unsettled state of affairs, were beginning to languish. He augmented the revenues of the State, and while he adorned the city with noble structures, was anxious to diminish private luxury and pride. He reduced the excessive expense incurred at funerals, which had attained an alarming height. He ordered the ceremonials to be performed at night, and would not allow any other ornament to be placed on the tombs than a plain tablet, or at most a column three cubits high. During his administration

he caused the inhabitants of Attica to be numbered, when the amount was found to be 23,000 citizens, 10,000 strangers, and 40,000 domestics.

Whilst these things were passing in Greece, Asia was not less free from commotion. Not only were the principal generals and successors of Alexander arrayed against and at war with each other, but the subordinate officers and captains, who had implicitly submitted themselves to the government of Alexander, could not be brought to a like subordination under his successors ; so that his kingdom was indeed "torn and rent asunder after his death ;" and these troubles were greatly augmented by the equality which seemed to exist amongst the different generals, none being so far superior to the others either by birth or merit, as to claim any pre-eminence on those accounts. If there was one amongst them all more fitted than the others to be invested with the supreme charge, it was Eumenes. He was a Thracian by birth, and of an obscure family ; but his distinguished talents and prudent conduct had raised him, by degrees, to the most distinguished stations under Alexander ; and after his death he became one of the four amongst whom the kingdom was divided. He possessed fortitude without temerity, and prudence without meanness or fear. He was, moreover, distinguished for an undeviating probity, and for his faithful attachment to the interests of Alexander's family. With a view of reconciling the conflicting interests which divided their councils, and to prevent one from assuming an undue degree of authority over the rest, he had recourse to an ingenious contrivance. He told them that their royal master had appeared to him in a dream, attired in his royal robes, and declared that whilst they continued to hold their councils in his tent, as they had been wont to do, he would himself be present, seated on the throne, and assist them in planning and conducting their designs and enterprises, provided they would address themselves to him as when living. Whether or not the imagination of Eumenes, from so frequently reverting to the subject,

had really produced this dream, the expedient succeeded. The profound respect they still retained for the memory of Alexander caused them to adopt it for a time without hesitation. The diadem and crown, together with the arms and sceptre, were laid on the throne, all their consultations were addressed to it, and orders received as in his name, and as though he were still living and taking charge of his kingdom and affairs. Had the advice and counsel of Eumenes been listened to, some degree of order and harmony might have been preserved amongst them ; but Antigonus, to whom one of the four partitions had fallen, soon began to show symptoms of jealousy and distrust towards him. After the death of Antipater he became the most powerful of all Alexander's successors, and began to think of assuming to himself the sovereign power. But he was fully sensible that the undeviating fidelity and attachment of Eumenes to the family of Alexander would be a bar to this. He therefore framed some pretext for commencing hostilities with him, and endeavoured by every possible means to effect his ruin.

He began by withdrawing his allegiance to the royal family, the infant son and brother of Alexander, and as Eumenes continued faithful in his adherence to them, he made this a pretext for commencing hostilities. But if Antigonus were the most powerful of the two, Eumenes had the advantage in wisdom and ability, and, though his forces were much inferior, Antigonus found it difficult to gain much advantage over him. The soldiers of Eumenes were so attached to and reposed such confidence in him that they could not be prevailed upon to march unless he were at their head ; and on a certain occasion, when they were marching against Antigonus, Eumenes, who was dangerously ill, desired to be carried in a litter to a distance from the army, that the noise might not prevent his taking that repose which was so necessary to his recovery. But no sooner did they come in sight of the enemy, than halting as with one consent, they refused to proceed until Eumenes could come to command them. When Eumenes was informed of this, he made

a strong effort to throw off his indisposition, and, ordering his attendants to carry him towards them in his litter, he threw open the curtains and showed himself to them. No sooner did the troops perceive him, than, striking their bucklers with their pikes, they raised a shout of joy, and demanded to be led against the enemy.

Antigonus, who had received intelligence of his illness, prepared to take advantage of it, and advanced with all speed; but no sooner did he come near enough to observe the disposition of the troops, and the litter carried from rank to rank, than, turning to one of his officers, he said, "Take notice of yonder litter: it is that which has drawn up these troops, and is now preparing to attack us." Then, causing the retreat to be sounded, he immediately returned to his camp. The contest between these two powerful generals was carried on for a considerable time. Several battles were fought, with various success. On one of these occasions a circumstance occurred which shows that the Hindoo practice of the suttee, or women burning themselves on the funeral pile of their husbands, existed even at that early period. An Indian officer was found amongst the slain, after one of the battles, and he having brought with him from his own country two wives, a dispute immediately arose between the women as to which should have the honour of suffering on the occasion, the law only allowing it to one. It was at length decided in favour of the younger of the two; when the elder, retiring with a dejected air, bewailed herself as suffering the greatest calamity; whilst the other, having arrayed herself in her nuptial ornaments and richest attire, advanced with a joyous mien towards the funeral pile, attended by a numerous train of relations and friends; when, having taken a last farewell, and distributed her jewels amongst them, she ascended the pile, with the assistance of her own brother, and resigned herself to her fate, amid the surprise and astonishment of the spectators, some of whom applauded the action,—but the greater part, to whom such a scene was then new, condemned it as a barbarous and inhuman

custom, and an express violation of the laws of nature. At length the war terminated in favour of Antigonus, his troops having taken Eumenes prisoner in a desperate engagement. When he was brought before Antigonus, that general had not the courage to see him, as he knew his presence alone would reproach him with ingratitude and perfidy. But, fearing his illustrious prisoner might escape, he ordered him to be kept in chains. Relenting soon afterwards, however, he had them taken off, and sent one of his own domestics to wait upon him and furnish him with all necessary refreshments. He allowed his friends to visit him, and pass whole days in his company. Antigonus hesitated for some time before proceeding to extremities with him. They had served together under Alexander and been intimate friends, so that his better feelings long combated with his interest,—and even his own son Demetrius pleaded strongly in his favour, desiring of his father, that, if it were only out of pure generosity, the life of so great a man might be spared. But Antigonus, who well knew his inflexible fidelity, and how capable he would be of disconcerting all his views, should he once escape him, sacrificed his better feelings to his fears, and had him put to death in prison. When Eumenes understood what was likely to be his fate, he requested that his remains might be sent to his wife and children in Cappadocia, which request was complied with; and Antigonus, having no longer anything to fear from his illustrious rival, celebrated his obsequies with the utmost magnificence. Such is the strange contradiction of human nature; as though he hoped by that act to do away with the impression of ingratitude and perfidy which he knew his conduct must cause.

After the death of Eumenes, Antigonus proceeded, by rapid strides, towards the usurpation of the empire of Asia. One of his first acts was to unite with him in the government, his son Demetrius, a youth of remarkably fine person and pleasing manners. In after years he obtained the surname of Poliorcetes, or “taker of cities,” from the great success which attended him. Antigonus was much attached to this son,

who on his side regarded his father with the most filial devotion; and the utmost affection and confidence prevailed between them. It is related that on a certain occasion, while Antigonus was receiving some ambassadors, Demetrius, returning from the chase, advanced into the hall of audience in his hunting-dress and with darts in his hand, and after saluting his father with a kiss, sat down by his side; whereupon Antigonus, turning to the ambassadors, desired they would inform their master of the manner in which he and his son were living together; thereby intimating that so good an understanding subsisted between them that he was not afraid to allow him to approach him with arms in his possession.

Antigonus next proceeded to remove from their posts all those governors whom he suspected of too strong an attachment to Alexander's family, supplying them with others in whom he had more confidence;—and he even put some to death whom he apprehended were rendering themselves too formidable. Silvanus, the son of Antiochus, who had been appointed to the government of Babylon, was amongst the proscribed; but, receiving an intimation of his danger, he found means to escape, and threw himself on the protection of Ptolemy, governor, or, as he may perhaps more properly be styled, king of Egypt. Ptolemy, who could not but be sensible of the encroachments of Antigonus, and of the steps he was evidently taking towards the sovereign power, readily lent his assistance to Seleucus, who also engaged Lysimachus and Cassander to unite with them in a league against their common enemy. No sooner did Antigonus perceive this, than he prepared to meet the storm which was thus gathering against him. He therefore quitted the east, and marched into Syria and Phœnicia, with the hope of making himself master of these two provinces. This he found no easy task; for several of the maritime ports,—Tyre, Joppa, and Gaza,—opposed him with all their forces. As he was, however, in possession of some, and as he found it necessary to increase his fleet, he gave orders to have a number of fresh vessels built, and

for this purpose had the finest Lebanon cedar and cypress trees cut down, and before the year expired he had a fleet at sea superior to all the naval force of his opponents.

He soon made himself master of Joppa and Gaza ; but Tyre held out for a considerable time. It was only nineteen years since Alexander had destroyed that city, and so effectually that it might have been thought it could not, under two or three generations, have regained its former splendour ; yet such was the extent and resources of its commerce that in this short period it had not only risen from its ruins, but became once more the centre of all the traffic of the east, and was able to sustain this last siege even a much longer time than the former one. After fifteen months however, being reduced to the last extremity, Antigonus, having cut off all its supplies, it was obliged to capitulate. The garrison which Ptolemy had placed there was allowed to march out without molestation, and the troops of Antigonus entered ; but the inhabitants were left in quiet possession of their effects. Indeed, Antigonus felt himself compelled to return into Asia ; for Cassander, taking advantage of his absence, carried his arms thither, and gained so upon him that he was obliged to return to stop his progress. He left his son Demetrius to command the forces in Syria, but as Demetrius was at that time young and inexperienced, he was unable to stand against Ptolemy and Seleucus, and was defeated in a battle fought near Gaza, with considerable loss. Ptolemy also made himself master of the island of Cyprus, and Seleucus, after the victory of Gaza, returned with his troops to Babylon. As soon as his approach was known, his former subjects flocked to him, for the moderation and justice of his government caused him to be universally beloved ; whilst on the other hand the severity of Antigonus was as generally detested. Seleucus, therefore, re-entered Babylon in triumph. He easily drove out the troops of Antigonus, and made himself master of the fortress, where he found his children, friends, and domestics, whom Antigonus had detained prisoners in that place.

Antigonus, on his return into Asia, soon obliged Cassander to retire, who once more retreated into Macedonia, where he continued the management of affairs, though still veiling his authority under the pretext of being guardian to the young king Alexander, whom he kept in a sort of regal custody, together with his mother, Roxana, in the Castle of Amphipolis.

The young prince was now fourteen, and the Macedonians, who still retained great veneration for the memory of their former sovereigns, and who anxiously looked forward to the time when they hoped to see one of their descendants again upon the throne, began to demand that he should be brought out of prison and introduced upon the scene of action. Cassander, alarmed at this, which he considered as the prelude to his own downfall, and the preventive to his ambitious views and projects, had the impious temerity to cause the young king and his mother to be secretly put to death. No sooner was Polysperchon, who was at that time governor in the Peloponnesus, apprised of this transaction, than he declared openly against it, and immediately caused Hercules, the other son of Alexander, who was then about seventeen years of age, to be brought from Pergamos, whither he had retired with his mother Barsina, and, advancing into Macedonia with a considerable army, prepared to place him on the throne. But Cassander, having sought an interview with Polysperchon, so wrought upon him by representing how much more it would be to his interest to remove Hercules out of the way, and thus secure to himself the sovereignty of Greece, that he was prevailed upon to consign them to the custody of the treacherous Cassander, who soon afterwards caused him also to be put to death, together with his mother, Barsina, who, before her marriage with Alexander, had been the widow of the distinguished Memnon.

There now remained of the immediate relations of Alexander only his sister, Cleopatra, who had been married to the king of Epirus, and at whose nuptials their father Philip had been assassinated. She had been many years a widow, and

resided at Sardis, in Lydia; but after Antigonus had made himself master of that city, he affected to treat her with great disrespect, whereupon Ptolemy, king of Egypt, invited her into his territories. She had already set out; but the governor of

A.M. 3696. Sardis, acting under the orders of Antigonus, caused

her to be arrested and brought back, and secretly destroyed her. When Antigonus soon afterwards arrived at Sardis, hoping to remove from himself the suspicion of so foul a crime, he caused the obsequies of Cleopatra to be celebrated with great magnificence, and ordered those who had been immediately concerned in her murder to be put to death. But this, far from deceiving any one, only increased the horror and odium which his conduct had created, and added hypocrisy to his other flagrant vices.

Well may the philosopher say, "Thus rapidly passeth away the glory and the splendour of this world."

Alexander, who seemed to have attained the very summit of earthly splendour,—who, like a meteor had passed over the principal countries of the then known world, subjugating them all in his progress, bearing down everything before him with the rapidity of lightning and the impetuosity of a torrent, looked up to and venerated by dependent nations, and his favour and countenance universally courted. A few fleeting years—scarcely twenty—have passed over; and not only is his kingdom rent and torn, and his once extensive possessions deluged with blood, but his wives and children are sacrificed to the ambitious views of those who ought to have been their protectors and guardians, and every individual member of his family subjected to a violent death. But do we not in these events trace the hand of retributive justice? Had Alexander been content to restrain his ambition, and confine himself to his own territories and dominions, employing his brilliant talents in improving the condition of his people and governing them by his laws, encouraging trade, protecting the arts and sciences, and instead of running over the world, carrying fire and sword, and laying waste lands and countries which but for

him might have remained in peace and security, how different had been his lot. He might have descended to the grave honoured and respected as the father and guardian of his people, leaving his children and family in tranquillity and peace.

After these events, Antigonus, who had now the whole, or nearly so, of Asia Minor under his sway, proceeded, in conjunction with his son Demetrius, to subjugate Greece. For this purpose he proceeded in a specious and insinuating manner to engage the people in his interest, affecting great zeal for their liberties and a desire to restore them to their ancient freedom and customs. This soon produced a bias in his favour; for Cassander and Polysperchon, who had divided Greece between them, had ruled by a sort of oligarchy, which had almost amounted to the enslaving the chief part of the citizens.

Antigonus sent his son Demetrius with a considerable fleet to Athens. Demetrius, who, since his defeat at Gaza, A.M. 3695. had acted with greater caution and prudence, and had been signally victorious in one or two encounters with the enemy, on his arrival in the port of Athens addressed the people from the deck of his galley, telling them that his father had sent him to reinstate the Athenians in their liberty, to drive the garrison out of their citadel, and to re-establish their laws and ancient form of government.

Upon hearing this, the Athenians hailed Demetrius as their preserver and benefactor, and pressed him to descend from his galley. But he told them he would not so much as enter their city until he had relieved them from the garrison which Cassander had imposed on them, and which he obliged to retire, together with Demetrius Phalerius, who governed under Cassander, and who had ruled in the city nearly ten years. So great was his reputation for clemency and integrity, that even his conqueror was inspired with respect and veneration for his character, and sent him under an honourable escort to Thebes, whither he had desired to be conveyed,

nce he soon after retired into Egypt to the court of Ptolemy.

The subjection of Athens was followed by that of several cities of Greece. After which Demetrius, by the direction of his father, proceeded to the Isle of Cyprus, which was then in the possession of Ptolemy. Menelaus, the brother of Ptolemy, who, with a large number of troops, was in Salamina, capital city of the island, marched out to give him battle, but was defeated and obliged to retreat. When Ptolemy received intelligence of the situation of his brother, he hastened to his assistance with a powerful fleet, but he was likewise defeated with great loss; and Menelaus, finding it no longer of any use to oppose Demetrius, gave up the island to him, together with all the ships and land forces.

Antigonus was so flushed with the victory gained by his son, that he contemplated no less than the conquest of Egypt, and intended to strip it from Ptolemy. He, therefore, set out with a large fleet, whilst Demetrius followed with his fleet, coasting along the shores to Gaza, with the intention of taking Ptolemy by surprise. The sea was at that time very tempestuous, and the pilots strongly advised their waiting a few days till the winds were set, and it had become calmer; but they were so anxious to take Ptolemy unawares, and before he had time to prepare for the defence, that they could not be prevailed upon, in consequence the fleet of Demetrius sustained such damage that it was incapable of acting. Ptolemy, who, notwithstanding their secrecy, had received intelligence of their movements, took such effectual precautions to stop up and secure all the passes and avenues, that Antigonus was unable to advance; and after hovering some time on the frontiers of Egypt, until his provisions began to fail, and he found his army daily decreasing by sickness and desertion, was obliged to return into Syria with the loss of a great many of his land forces as well as most of the fleet.

Ptolemy, on his side, offered sacrifices to the gods in grati-

tude for his signal deliverance, and sent immediately to acquaint Seleucus, Cassander, and Lysimachus, and to renew his treaty of alliance with them. After this, Ptolomy felt himself securely settled in his dominions; he had no further attacks made upon him; and the commencement of his reign is considered to be fixed from this period, about nineteen years after the death of Alexander.

Soon after this, Antigonus commenced hostilities upon the Island of Rhodes, the inhabitants of which had dis-
A. M. 3700. pleased him for refusing to assist him in his war against Ptolemy. Rhodes is one of the islands called Sporades, and, though small, was a powerful state, the inhabitants carrying on very extensive commerce, from which they derived great riches. As they traded with most of the ports and cities in the Mediterranean, they found it their interest to observe a strict neutrality with them all; and thus, when Antigonus wished them to send him succour in his war with Egypt, they entreated to be excused: especially as many branches of their commerce flowed from Egypt, and its kings and governors had, on that account, always been in a sort of alliance with them. This drew upon them the resentment of Antigonus, who was determined to chastise what he termed their insolence. He was himself at this time nearly eighty years of age, heavy and unwieldy, and consequently not very well fitted for the fatigues and harass of war. He therefore sent his son Demetrius with a fleet and army on the expedition in his stead.

Demetrius arrived before Rhodes with 200 ships, besides several transports filled with troops and cavalry; for the expectation of the booty to be derived from so rich a city had induced many to join him. Upon his arrival at the island, he landed, in order to take a survey of the best situation for assaulting the city, and immediately began to make preparation for erecting the engines and machines of war, of which he had brought a vast number with him.

The Rhodians, on their side, prepared to act on the defensive.

They sent to Ptolemy, and other princes in alliance with them, soliciting their aid ; and, having sent away from the city all those persons who were useless, or in whom they could not confide, proceeded to arm the citizens generally. They promised liberty and rewards to all those of the slaves who should distinguish themselves, and also to provide for the parents, wives, and children of all those who should die in battle, and stand in need of assistance, whatever their position. The most zealous ardour was evinced throughout all classes of the citizens to assist in the common cause. The rich came forward with their money, the strong and active to offer their personal services, whilst the artizans and workmen exerted themselves to the utmost in repairing the breaches in the walls, and in constructing machines and engines to repel the attack.

The siege lasted a considerable time, and the most incredible exertions were made on both sides. No sooner had Demetrius planted his batteries, and began to raise his towers and fortresses, than the Rhodians assailed them with showers of stones and arrows. They dug mines underground to swallow up and destroy the machines, and sent out fire-ships in the night, filled with combustibles, which did much execution in destroying the enemy's fleet. They were likewise assisted by reinforcements and supplies from Ptolemy, king of Egypt, who was very anxious not to see the Rhodians crushed and overpowered, but was also desirous of weakening and checking the too increasing power of Demetrius and his father. After the siege had been continued a considerable time without much probability of its coming to a termination, both sides seemed anxious to come to terms.

The Rhodians were sensible how much they suffered from the interruption to their commerce ; and Demetrius, who found his forces weaken and diminish without gaining much advantage, was desirous of an honourable capitulation. Ptolemy also had advised the Rhodians to embrace the first favourable opportunity of ending the war. They therefore listened to the

overtures made them on the part of Demetrius, who proposed to discontinue the siege, on condition that the alliance they had previously maintained with Antigonus should be renewed and confirmed, and that they should render him assistance whenever called for in all future wars, excepting against Ptolemy; and they were to deliver hostages to Demetrius, to ensure the performance of the treaty. For the rest, the republic of Rhodes was to enjoy all its rights and privileges, and not be subject to any other power. When these conditions were agreed to and ratified, Demetrius raised the siege; but before taking his departure he presented the Rhodians with all the machines he had employed in besieging their city. These were sold for 300 talents, which, with some small addition, was laid out in fabricating the famous Colossus of Rhodes, esteemed by the ancients one of the seven wonders of the world. The celebrated artist, Chares of Lindus, was employed twelve years about it. It was intended as a statue of the sun; its height was seventy cubits, and ships in full sail could pass between its legs. After the peace was concluded, the Rhodians, in order to testify their gratitude to Ptolemy for the timely assistance he had rendered them, and to which they considered themselves in a great measure indebted for the advantageous peace they had obtained, resolved, according to the impious and sacrilegious usages of those heathenish times, to render him divine honours. For this purpose they consecrated a grove to him, in which they built a magnificent portico, called in after times the Ptolemæon; and they bestowed on him the appellation of Soter, which signifies saviour and preserver, by which cognomen he is distinguished by historians from all the other Ptolemies who succeeded him on the throne of Egypt.

We must not conclude the subject of the siege of Rhodes without mentioning a very celebrated painter of antiquity, named Protogenes, who was a native of Caunus, a city of Caria, but who happened to be in Rhodes at the time of the siege pursuing his studies. Though his apartments were in that part of the city which the besiegers attacked most

vigorously, neither the clang of arms perpetually ringing in his ears nor the presence of the enemy could draw off his attention from his work. Demetrius being informed of it, was much surprised at his steady application in the midst of such dangers, and frequently went to see him. He one day asked him how it was that he felt so little concern under such circumstances. "It is," replied Protophenes, "because I feel assured that you are making war against the Rhodians, and not against the sciences." Demetrius was so pleased with his confidence that he not only gave strict orders he should not be molested, but even planted a guard against the house for his greater security. The best executed picture of this painter, and the one which mainly contributed to this celebrity, was "The Jalysus," so called from its being an historical painting of a person of that name, whom the Rhodians looked upon as their founder. He was employed seven years about it, and is said to have observed during the whole of that time a very rigid and abstemious life, that the delicacy of his taste and imagination might be preserved pure. One of the figures in the picture was a dog, on which he had bestowed great pains. He was desirous of representing the animal as having just returned from a long chase, his mouth covered with foam. After touching and retouching it several times without feeling satisfied with the effect, art being in his opinion too obvious, in a fit of vexation at what he considered his failure he threw the sponge which he used for wiping out his colours at it; when chance produced the very effect he desired, and which, with all his pains, he had not been able to accomplish. This picture was carried to Rome, and consecrated in the temple of Peace, where it remained in the time of Pliny. It is related of the celebrated artist Apelles, that when he first beheld it he was so struck with admiration, that it was some time before he could find words to express himself. The picture was at last destroyed by fire.

The siege of Rhodes and its amicable termination contributed not a little to raise Demetrius in the estimation of all Greece.

The Athenians, whose city Cassander was at that time besieging, applied to him for aid ; whereupon he immediately sailed to their assistance, and not only compelled Cassander to raise the siege, but even drove him out of Attica. Demetrius was soon afterwards declared generalissimo of the Greeks, as Philip and Alexander had been before him ; and so elated was he and carried away with his great success, that he imagined himself equal, if not superior, to Alexander, and conducted himself with much arrogance and indecorum. He had recently married Deidamia, the daughter of *Æacides*, king of Epirus, and sister to *Pyrrhus*, which alliance had contributed still further to his power and confidence, so that he affected to speak of his father and himself as invested with the regal power, and of the other captains and generals, their colleagues, as subordinate to them. This, together with the shameless excesses and irregularities in which he indulged, so disgusted them, particularly *Seleucus* and *Lysimachus*, that they entered into a confederacy against him, in which they were joined by *Ptolemy*, king of Egypt, who was also desirous of checking the encroachments which *Antigonus* and *Demetrius* were continually making upon him. *Seleucus*, who from the period of his triumphant return to Babylon after the battle of Gaza,—a period which commences an era famous in history as the era of the *Seleucides*,—had found himself firmly seated in his government ; and having defeated a considerable army which his powerful rival *Antigonus* had sent against him, also killed *Nicanor*, the general who commanded it, with his own hand ; and having recovered the provinces of *Bœotia* and *Hyrcania*, together with that part of the Babylonian territory situate in Persia, all of which during the troubles that followed on the death of Alexander had revolted from it, saw himself master of all the provinces lying to the west of the *Indus*. He had taken advantage of the leisure allowed him by the constant engagements of *Antigonus* and *Demetrius* to extend his conquests still further ; he therefore prepared to repass the *Indus*,

with the view of recovering those portions of Alexander's possessions which lay beyond that river, and which had likewise thrown off the yoke, under the command of Sandrocottā, a person much celebrated in Hindoo or Indian history, in which he was known by the name of Chandra Gupta. He was of mean extraction and entirely a soldier of fortune. It is related of him that in his youth he had enlisted under Alexander, and was for a considerable time in his camp; but, happening by some presumptuous act to displease that prince, had been by him condemned to death; to escape which sentence Sandrocottā fled precipitately to his own country. After the death of Alexander he contemplated freeing his country from the Macedonian yoke, an enterprise which the confusion and unsettled state of affairs seemed to render practicable. He gradually collected a considerable army, which he instructed as far as he was able in the Grecian manner of conducting war, and their modes of attack and defence. By these means he retook all the fortresses from the Macedonians, and finally drove them out of the country, and became himself the master or monarch of all India.

Seleucus was not aware to what an extent and height the power of Sandrocottā had attained; but imagined that the recovery of the revolted provinces would be an easy task with his well disciplined army, and even contemplated pushing his conquests further than Alexander himself had done, and of reaching the distant Ganges. No sooner, however, had he crossed the Indus than he learned the full extent of the forces and resources of Sandrocottā—that he had an army of 600,000 troops, who were trained in the Greek discipline and mode of fighting, besides a numerous train of elephants, with which he was rapidly advancing to give him battle. This intelligence considerably checked the ardour of Seleucus, who hesitated advancing against so powerful a prince; but proposed to enter into a treaty with him.

The Indian monarch, on his side, though determined to defend himself at all hazards against foreign invasion, was too

sensible of Grecian skill and prowess, especially when directed by so valiant a general, to be willing to risk his newly-acquired dominions to the chance of a battle; he therefore listened readily to proposals for a negotiation, and it was finally agreed that Seleucus should renounce all pretensions to that country, that all the provinces west of the Indus should be given up, and that the barrier of the Indian empire should be removed to its ancient limits—namely, the Arbis, a river of Gedrosia, which was the boundary previous to the invasion of Alexander. In return for his compliance with these conditions, Sandro-cotta was to furnish the army of Seleucus with 500 of his best disciplined elephants. Some historians relate that the treaty between the sovereigns was more closely cemented before they parted, by Sandro-cotta receiving the daughter of Seleucus in marriage; though others doubt the probability of a Hindoo uniting himself in marriage to one so every way different in religion, as well as manners and habits. However this may have been, it is quite certain that Seleucus surrendered all the possessions which Alexander had acquired on Indian ground. Such were the results of all the bloodshed, all the toils and all the dangers and difficulties which a frantic ambition had prompted; thus yielded, in a little more than twenty years, by one of his most renowned generals, to an individual of mean extraction, a soldier of fortune, and who had even been condemned by himself to an ignominious death.

It is probable that Seleucus would not have thus easily relinquished his pretensions to what he almost looked upon as his lawful possession, had it not been for the accounts he received of the progress and success of Antigonus and Demetrius, and the entreaties of Ptolemy and Lysimachus to unite with them in their efforts to repel and check their encroachments, and which made him resolve to return immediately and join his forces with theirs, and for which purpose he wished to possess himself of the elephants which Sandro-cotta promised to furnish him with as one of the stipulations of the treaty, and with which he immediately repassed the Indus, and

marching back to Babylon with the utmost expedition, began to prepare for the attack upon Antigonus. Early the following season he marched into Cappadocia, to join Lysimachus. They came up with the army of Antigonus and Demetrius near Ipsus, a city of Phrygia, where a tremendous battle was fought. The army of Antigonus consisted of 60,000 foot and 10,000 horse, besides a considerable number of elephants and chariots, armed with scythes.

Demetrius, at the head of his best cavalry, was opposed to Antiochus, the son of Seleucus, whom he defeated and put to flight. But pursuing the fugitives with too much ardour, he was separated from the rest of the army, which Seleucus no sooner perceived than he directed all his forces against Antigonus, at the same time contriving to intercept the return of Demetrius to the main body of the army, and prevent his sending any succours to his father.

Antigonus, though surrounded on all sides, refused to yield, expressing his belief to the last that his son would come to his rescue. He at length fell, overpowered with darts. Demetrius, who too late perceived his error, being unable to render him any assistance. It is rather remarkable that the Indian elephants brought into the field by Seleucus were considered as having mainly contributed to his success,—not only from the execution they did amongst the troops, but from effectually cutting off the return of Demetrius to the aid of his father.

The great Pyrrhus, who was at that time nearly grown to man's estate, was in this battle, and fought by the side of Demetrius, where he gave proof of that valour which afterwards distinguished him.

The death of Antigonus occasioned a fresh division of Alexander's possessions, which was again separated into four distinct partitions or kingdoms. Demetrius, after the battle of Ipsus, withdrew into Greece, and that which had been the portion of his father Antigonus was shared by the confederate princes. This last partition of Alexander's empire fully accomplished what had remained unfulfilled of the prophecies of

Daniel. He had unequivocally predicted that after the "great horn of the he-goat," which typified Alexander, should be broken, there should come up "four notable horns towards the four winds of heaven." These four horns designated the four kings—Ptolemy, Seleucus, Cassander, and Lysimachus, who thus divided the empire amongst them in the following manner:—Ptolemy had Egypt, Lybia, Arabia, and Palestine; Cassander, Macedonia and Greece; Lysimachus, Thrace, Bithynia, and some provinces beyond the Hellespont; Seleucus, the rest of Asia beyond the Euphrates to the river Indus, which last partition was called the kingdom of Syria, because it was in that province that Seleucus built Antioch, so called after Antiochus, which he made the capital of his kingdom, and the chief seat of his residence, in which he was followed by all his successors, who from him were called Seleucidæ. He built several other cities, one of which he named Seleucia, after himself; another, Laodicea, after his mother; and a third, Apamia, after one of his wives. He granted to the Jews the same privileges in these his new cities as to the Greeks and Macedonians,—particularly in Antioch; on which account the Jews flocked thither in such numbers that they soon possessed the greater part of the city. It was probably owing to this circumstance that Christianity was so early established in that city. Some of the first disciples and apostles promulgated the glad tidings of the gospel to their "brethren according to the flesh," who were settled there, many of whom received it gladly; and it was at Antioch that "the disciples were first called Christians." Seleucia was built about forty miles from Babylon, on the banks of the Tigris, the inhabitants of which very soon flocked thither, for Babylon, from the period of the death of Alexander, had been gradually declining. The dykes of the Euphrates having been broken down, the branch of the river which passed through became so low as to be quite unmanageable; and the city altogether was so incommodious that the inhabitants were glad to avail themselves of the superior advantage offered them by the newly-built city, and withdrawing

hither, gradually deserted Babylon, which from that time almost ceased to be inhabited.

But we must now return to Demetrius, who, it has been seen, after the battle of Ipsus and the death of his father Antigonus, had withdrawn somewhat precipitately into Greece. He intended proceeding at once to Athens, where he had left his fleet, together with his wife and family, and what treasures he was possessed of, when he was summoned by his father to join him in the war against the confederate kings. But that fickle people no sooner heard of his reverse of fortune than, forgetting (according to their usual custom) all their professions in his favour, and the fulsome adulation they had offered him, sent ambassadors to prevent his return amongst them. Demetrius was exceedingly surprised at this, and then became sensible of the futility of mere professions, and how little value is to be placed upon them when they proceed merely from fear or a transient feeling of excitement. However, as he was not in a condition to resist their opposition, he contented himself with making a moderate remonstrance, and desiring that his wife might be sent to him. The ambassadors acquainted him that his wife, Deidamia, had been sent to Negara with every attendance suitable to her dignity; and this conduct exciting the jealousy of Seleucus, as well as the two other princes, Ptolemy and Lysimachus, they united in a league against him, with a view of preventing his advance. Demetrius encountered the troops of Seleucus in some passes among the mountains, whom he attacked with such vigour that he destroyed them, and opened himself a passage into Syria. His success gave him so much courage that he conceived great hopes of re-establishing his affairs. But he was suddenly seized with a severe distemper, the consequence it is probable of over-exertion and fatigue; and during the continuance of it many of his soldiers deserted from him and went over to Seleucus. After wandering about some time amongst the woods and mountains, and suffering many privations, he was at length compelled to surrender himself to

Seleucus, who had him conducted under a strong guard to Laodécia.

Deidamia died soon after rejoining her husband. Demetrius afterwards married a daughter of Ptolemy, king of Egypt, and hoped by this alliance to strengthen himself and retrieve his sinking fortunes; but he never afterwards attained his former power and grandeur. He, however, retained possession of Macedonia, of which he was elected king; and in order to preserve terms of amity with Seleucus, who still continued to honour him, he gave his daughter, Shatomie, a young princess of great beauty, in marriage to that prince, who in consideration of that alliance was willing to forego hostilities. But the clashing interests of these two princes did not allow of their remaining long at peace. The restless spirit of Demetrius prompted him to make some attempts for regaining part of those possessions in Asia which had belonged to his father; and this conduct exciting the jealousy of Seleucus, that he entered into a league with Lysimachus and Ptolemy to repel him, who then advanced against him and took him prisoner in some passes amongst the mountains. As soon as his son, Antigonus, who was now grown up to man's estate, heard of the captivity of his father, he wrote to Seleucus to obtain his release, offering himself as an hostage in his room. Several cities, together with a number of princes, joined their solicitations in his favour; but Lysimachus, who always dreaded the rivals of Demetrius, wrote to Seleucus, offering him a large sum of money if he would put him to death. The generous nature of the king of Syria was shocked at this proposal; and it seemed still further to dispose him in favour of his prisoner, and to incline him to yield to the solicitations he had received from so many quarters in his behalf. Nevertheless, he detained him in captivity for the space of three years; but treated him with every respect and indulgence consistent with his safe custody. He was allowed not only all the conveniences of life, but the liberty of a park to hunt in. The former part of the time

Demetrius supported his misfortunes with great magnanimity, and even cheerfulness. He exercised himself in walking, hunting, and other manly exercises; but after a time he seemed to lose his tranquillity, became melancholy and inactive, abandoned himself to drinking, and grew corpulent and unhealthy. At length he was seized with a distemper, which put an end to his existence at the age of fifty-four.

n. 3719. His ashes were enclosed in an urn, and transmitted to his son Antigonus, who celebrated his funeral with great magnificence. Antigonus, who was surnamed Gonatus, succeeded to the throne of Macedonia, which he continued in peaceable possession of, and his descendants enjoyed the crown in a direct line from father to son, till the reign of Persius, the last of that family, who was dispossessed of it by the Romans; after which it became a Roman province.

It was somewhere about this period that Simon, the high-priest of the Jews, surnamed the Just, died. He left one son, named Onias; but, as he was too young to succeed to the dignity of his father, the Pontificate was consigned to Eleazer, the brother of Simon, during his minority.

The death of Demetrius released the other three cotemporary princes from a formidable rival, and was succeeded by a period of considerable tranquillity. Ptolemy Soter took advantage of this interval of repose to retire from the cares and fatigues of public life. He was now upwards of eighty years of age; and, in addition to his wish for quiet and repose, he felt anxious with regard to the succession. He had two sons, who had attained full maturity. His eldest son, Ptolemy, who was named Ceraunus, or the Thunderer, was by his first wife, Arydice, the daughter of Antipater. This son was the rightful heir to the crown, and of course the lawful successor to his father. But he had afterwards espoused Berenice, a young lady of great beauty, and who had accompanied Arydice into Egypt at the time of her marriage. By her he so had a son, who is known in history by the name of Ptolemy Philadelphus; the cognomen having been given in

irony, from the very contrary feelings which he evinced towards several of his brothers. Berenice gained such an ascendancy over her husband, which she retained to the latest period of her life, that she prevailed on him to alter the succession in favour of her own son. Ptolemy, who foresaw that this might lead to great disputes, and even bloodshed, amongst his children after his decease, resolved to have the coronation performed during his life. The inauguration was one of the most pompous and most ostentatious spectacles ever beheld. The various processions were a whole day passing through the circus of Alexandria. The parents of the newly-crowned prince, Ptolemy, and his consort Berenice, were both present in it, and had a separate cavalcade, as had also the principal deities of the Egyptian mythology, each with their appropriate symbols and ornaments. Gold and silver glittered in such profusion, that the spoils of whole provinces were calculated to have been sacrificed to the parade of that single day, and which is one of the most celebrated in ancient history, but pronounced by persons of refined taste to be more gaudy than either tasteful or elegant.

Ptolemy Soter lived about two years after resigning the crown to his son, who by his death became sole master, not only of Egypt, but all the rest of his extensive dominions, consisting of Phœnicia, Arabia, Lybia, Ethiopia, and the Isle of Cyprus, as well as some other islands and provinces of less note. Ceraunus, or the Thunderer, had previously quitted the court in disgust, and retired to his brother-in-law, Agathocles, the son of Lysimachus, and who had married his sister Lysandra, the daughter of his own mother, Eurydice. The new king shortly after caused two of his younger brothers to be put to death, on suspicion of a conspiracy against him; and it was on this occasion that the title of Philadelphus, or lover of his brethren, was bestowed upon him in jest. He likewise caused Demetrius Phalereus to be put to death, out of revenge for his having endeavoured to dissuade his father from such an act of injustice as the alteration of the rightful succession. He

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concealed his resentment during the lifetime of his father, but shortly after his death he had him confined in a distant fortress, where he died from the bite of an asp. This was not only an act of great injustice on the part of Ptolemy, but of mean and pitiful revenge; for Demetrius had merely given his father a piece of equitable advice on a subject which he had consulted him, and was not likely in any way to molest him in future.

Demetrius Phalereus, from the period when he had been obliged to resign the government of Athens, and had retired into Egypt, in consequence of the usurpation of his rival and cotemporary Demetrius Poliorcetes, with whom he has sometimes been confounded in history, though they were totally different persons, had lived in great credit at the court of Ptolemy Soter, and was held in high estimation by that prince. He was a man of refined and cultivated taste, a great patron of learning and the sciences, as was evinced by his revival and encouragement of them at Athens whilst he had the management of affairs in that city. It has been considered to have been in a measure owing to his advice and influence that the celebrated library of Alexandria was founded, and it is certain that he had the early superintendence of it, and watched over its first commencement and growth. Ptolemy Soter, who had himself a taste for literature and the polite arts, had opened an academy at Alexandria, whither he encouraged learned men to resort, in order to pursue the studies of philosophy and the sciences. This was at first merely called the Museum, and was situated near the royal palace. To this he soon after added a library, and Phalereus greatly assisted him in the choice and collection of the books with which to furnish it. Ptolemy caused all the books which were brought into Egypt to be sent to the Museum, where all such as were deemed worthy were carefully transcribed, and in some instances the originals were retained and only the copies returned, which, however, were so carefully and accurately imitated, that they could scarcely be distinguished from the

originals. The number of volumes thus collected amounted to more than 400,000, and at length it became necessary to add a supplementary library, which was thence called its daughter. This institution, in process of time, contained as many as 300,000 volumes. It was styled the Library of Serapion, from its being situated in a temple of that name, dedicated to the god Serapis. Ptolemy having been induced by a dream to send for a statue of that deity from a city of Pontus, and for which he gave in return a considerable supply of corn. It was placed in one of the suburbs of Alexandria, called Rhacotis, and a magnificent temple erected to it. In this temple, which was styled the Serapion Temple, the library of that name was gradually formed, from the superabundance of books brought from the Museum. Egypt was in a great measure indebted to this academy and library for the pre-eminence she so long enjoyed as the seat of learning and literature. Sages and philosophers flocked thither from all parts, as well as youthful students desirous of acquiring and perfecting themselves in every kind of knowledge. Many of the primitive fathers of the Christian Church studied there; amongst others, Origen, Athanasius, and Clemens Alexandrinus.

The library of the Museum, or, as it was sometimes called, of Bruchion, was burned nearly 300 years after its first establishment during the wars between Cæsar and the inhabitants of Alexandria, together with its 400,000 volumes. Its daughter, as it was termed, "The Serapion," escaped on this occasion, but that also fell a sacrifice to barbarian ignorance and brutality, being purposely set fire to and consumed by the Saracens, when they took that city some centuries after, about the year 640 of the Christian era. A celebrated philosopher of the Aristotle school, John, who was styled the Grammarian, from his profound erudition, was at Alexandria at the time; and as he was much esteemed and regarded by the commander of the Saracen troops, Amni-Ebnol, he exerted his influence with him to spare the library. This Amni had it not in his power to do, but he

ook to write to the Khalif, to know his pleasure concerning it. Omar, the reigning Khalif, replied, "That if these contained the same doctrine as the Koran, they were of no value, because the Koran was sufficient in itself, and contained knowledge that was necessary. If, on the other hand, they contained anything contrary to the Koran, they ought to be burnt." They were in consequence all committed to the fire, and the public baths of Alexandria were supplied with the fuel for more than six months.

The loss of the treasures of learning and knowledge which were thus reduced to brutal ignorance is beyond all calculation. There is no doubt that the library of Serapion contained much if not the whole of the researches and labours of the learned men of the world that had then seen, together with the records of all that was then known of history, manners, and customs, many of which, in those early times when books and manuscripts were so scarce were probably the sole copies, and in consequence be absolutely lost. It is conjectured that Cleopatra deposited the 200,000 volumes presented to her by Anthony in the Serapion, which fell a sacrifice with the

enemy Philadelphus was about twenty-five years of age when his father abdicated in his favour, and he reigned for forty years. Though the commencement of his reign was marked by his conduct to his brothers as well as by the cruel injustice and petty revenge towards Demetrius Ius, a man worthy of a better fate, and whose great talents not only as an able statesman, but as a refined and accomplished scholar, might have been thought to have pleaded in his favour; yet was he studious of promoting the interest and advantage of his subjects, and may be considered as a benefactor to his country. He was an enemy to war, and during his government, Egypt reaped all those advantages which are attendant on the blessings of peace: her commerce increased, as well as literature and the sciences, arts and manufactures followed in their train, and Philadelphus spared

neither cost nor labour in making such improvements and accommodations as were likely to be of real benefit and advantage. It was in his reign that the celebrated watch-tower on the Isle of Pharos was constructed, deemed one of the seven wonders of the world. It was intended as a beacon for shipping, and was a large square structure of white marble, and which cost upwards of £200,000. Pharos had originally been an island, and was connected with the main land by means of a causeway. Sostratus of Cnidus, the architect who built the tower of Pharos, had recourse to the following artifice, in order to perpetuate the whole honour to himself. Ptolemy had directed his name to be inscribed on the tower; but Sostratus caused his own name to be engraved on a tablet of marble, which he ingeniously covered over with a composition of lime and other materials, on which he wrote the king's name; but which in less than a century perished and wore away from the effects of time and the weather, when the marble tablet with his own name appeared. But if by this means he did perpetuate his own celebrity, the fraud by which it was effected was perpetuated also, rendering it of a very doubtful description.

With a view to facilitate commerce and enrich his own kingdom with the merchandise of the East, Philadelphus built a city on the western shores of the Red Sea, which he called Berenice, after his mother. He also caused a canal to be cut through the deserts where no water could be procured, which opened into the Nile. Along the banks of this canal, houses of accommodation were built at stated distances, for the reception of the various merchants and travellers; thus opening a communication with Arabia, India, Persia, and in fact all the East, whose various commodities poured into his newly-built city, and as the port and harbour of Berenice was found not sufficiently large and commodious, another was built not far distant. Myos-Hormos, from whence a direct channel of communication was opened between the East and West, so that not only the merchants poured into it, but people from the neighbouring countries transplanted themselves in crowds to Egypt,

settling and establishing its commerce on a basis that continued for many ages.

But the most important transaction of the reign of Ptolemy Philadelphus, and which rendered him the benefactor not merely of Egypt but of the world at large, to which he has rendered one of the most essential services ever conferred on it by man, was his causing the Bible to be translated into the Greek language. Having understood that the Jews were in possession of a book which contained not only their own history, but also the laws of Moses, he was desirous of enriching his library with the work. For this purpose he addressed himself to the Jewish high-priest; but it having being represented to him that there were a considerable number of the Jews in slavery in Egypt, who had been taken captive in the different wars in Judea, and that it was not likely he should obtain from them a copy of their law while he retained so many of their countrymen in a state of servitude, Philadelphus immediately issued a decree for setting them all at liberty; and, that he might be just as well as generous, he directed that twenty drachmas per head should be paid for each to their masters out of the public treasury. It was computed that the sum paid for their ransom amounted to 400 talents, or about £60,000. The way being thus prepared, Ptolemy sent ambassadors to Eleazer, the brother of Simon the Great, who at that time held the pontificate in trust for his nephew Onias, who was too young to assume the dignity. Eleazer not only granted their request but received the deputies with all due honours, and presented them with a copy of the Scriptures written in letters of gold; with this they returned to Alexandria, accompanied by seventy-two of the Jewish elders, viz., six from each tribe, selected by Eleazer himself for their superior learning and piety. On their arrival at Alexandria they were presented to the king, who proposed a question to each one separately, in order to make trial of their capacity, and he was so delighted with their answers and the wisdom they displayed that he loaded them with caresses and presents.

He then gave orders that every accommodation and facility should be afforded them for the accomplishment of their task.

For this purpose they were conducted to the Isle of
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Pharos, where a house was prepared for their reception, and there did those sages perform that great work which is known among the learned as the Septuagint version, from their number, seventy,—seventy-two indeed, to compute exactly; but the odd number was too immaterial to be noticed.

The Septuagint is always referred to as a standard translation of the Bible, consulted in all difficulties, and referred to as a criterion and text.

Some accounts relate that each of the seventy had a separate cell, and were not allowed any correspondence with each other, and that yet, notwithstanding, their translation perfectly tallied without the least variation or difference whatever. But whilst this savors rather too much of the marvellous, it is also more than probable that they made use of each other's judgment, and consulted on different passages in which the united experience of the whole would be most valuable in coming to a just and accurate conclusion. When it was finished it was presented to the king, and read in his presence, who was so much pleased with the performance, and was struck with such admiration of the wisdom and justice of the laws of Moses, that he expressed himself in terms of the greatest approbation to the seventy-two deputies, whom he dismissed with magnificent presents, not only for themselves, but also for their temple at Jerusalem, and likewise for the High priest. Copies of the Septuagint were circulated, in process of time, amongst all the countries where the Greek language was spoken, and is the same as was made use of by our Saviour and his apostles, as well as amongst the Primitive Churches, and it is continued by some in the East, to the present day.

Ptolemy Philadelphus died at the age of sixty-three. On his
A.M. 3757. first accession to the crown he had married Arsinoë, the daughter of Lysimachus, by whom he left two sons and a daughter. His eldest son, Ptolemy Evergetes, suc-

ceeded to the throne. The second was named Lysimachus, after his maternal grandfather. Lysimachus having engaged in a rebellion against his brother, was by him put to death. Philadelphus named his daughter Berenice, after his own mother. She was married to Antiochus Theos, king of Syria.

Ptolemy Evergetes reigned twenty-five years, during the greater part of which time he was more or less engaged in war with his cotemporaries; but his natural disposition

A.M. 3782. appears to have been peaceable, and he was a lover and promoter of the sciences and literature. He much enlarged the Alexandrian Library; and on the death of Zenodotus, who had been constituted librarian by Ptolemy Soter, his grandfather, sent to Athens for a very learned and celebrated man, named Eratosthenes, to succeed him. Eratosthenes composed several works, principally historical, and, amongst others, a catalogue of the kings of Thebes, thirty-two in number, with the duration of their respective reigns, from the time of Menes, or Misraim, the founder of Egypt, down to the Trojan war; which catalogue has been preserved down to modern times. This king appears to have been desirous of promoting the good of his subjects, and was also held in esteem by them. His surname, Evergetes, signifies benefactor, and he was nearly the last of his race who possessed any virtue or moderation, most of his successors being notorious for their depravity and crime. He was succeeded by his son, Ptolemy Philopater, who reigned seventeen years.

We must not conclude the reign of Evergetes without noticing a fabulous tradition in accordance with the views and notions of that period, which would be too puerile to deserve attention, had it not been for its giving a name to one of the minor constellations. When Ptolemy was setting out on one of his expeditions, his queen, Berenice, who was much attached to him, and who anticipated much danger from the war in which he was engaged, made a vow, should he return in safety, to consecrate her hair. This was esteemed a great sacrifice; the hair being considered in those days the greatest of ornaments, especially by the ladies.

When Berenice saw her husband return victorious, she proceeded to the fulfilment of her vow ; and, cutting off her hair, placed it in one of the temples. Some time after, this hair was missing ; whereupon Ptolemy was very angry with the priests for their carelessness in suffering it to be lost. A certain courtier and mathematician, named Conon of Samos, who happened to be in Alexandria at the time, undertook to excuse them, and appease the king, by asserting that the queen's locks had been conveyed to heaven, and pointed out seven stars near the tail of the lion, which had never yet formed any particular constellation, and which he declared to be the queen's hair. Several other astronomers, either to avoid the royal displeasure, or to ingratiate themselves in the king's favour, professed to be of the same opinion. Ptolemy either believed or pretended to believe the tale, and to this day that cluster of stars is known by the name of "Berenice's Hair."

Ptolemy Philopater was only twenty years of age when he began to reign. He abandoned himself to intemperance and excesses of every kind, which ruined his constitution and put a period to his life and reign at the end of seventeen years. He left an infant son to succeed him, not more than five years old. He had long ceased to take any interest in public affairs, but suffered an infamous woman, who had gained an entire ascendancy over him, to govern every thing, and whose intrigues had caused the death, either by assassination or grief of Arsinoë his queen, and the mother of the young prince.

This woman, whose name was Agathoclea, assisted by her mother, Cœnianthe, and her brother, Agathocles, concealed the king's death from the public for a considerable time, usurping to themselves the authority and planning to maintain the regency during the minority of the young prince.

When the king's death could no longer be concealed, they presented the child to the people, declaring that his royal father, in his expiring moments, had confided him to their care ; but the inhabitants of Alexandria, who had long detested these wretches, rose unanimously against them, took the young king *out of their hands*, and put them all three to death.

It was during the reign of Philopater, or the latter part of that of Evergetes, that the city of Rhodes was visited with a most dreadful earthquake, which nearly destroyed it, neither private houses nor public edifices were spared. The walls of the city were thrown down, the arsenals and haven, together with the shipping, ruined. The famous Colossus was also thrown down and broken, and to such distress was the city reduced that the Rhodians were obliged to send to the neighbouring states to solicit relief. A most praiseworthy emulation was shown by all the surrounding princes and cities, as well as by many noble and wealthy individuals, to assist them in this sad emergency. Ptolemy, king of Egypt, Heiro and Gelon in Sicily, with Antigonus, Seleucus, and Mithridates vied with each other in supplying them, not only with provisions and money, but also with timber for rebuilding their ships and storehouses; and it is recorded that a certain noble lady furnished from her private substance 100,000 bushels of corn. The name of this lady, or an epithet which was applied to her, has likewise been handed down to posterity; she was called Chryseis, or golden. Amongst other donations were 3,000 talents, expressly designed for renewing and replacing the Colossus; but the Rhodians, instead of so applying it, pretended that the Oracle of Delphos forbade it, and had directed the use of the money to other purposes. The Colossus lay neglected on the ground for nearly nine centuries, at length Moawyas, the sixth Kaliph of the Saracens, made himself master of Rhodes about the year 650, when he sold this statue to a Jewish merchant for 7000 quintals, or about £36,000. It is said that the merchant loaded 900 camels with the metal when conveying it away.

It has been stated that the eldest son of Ptolemy Philopater was only five years old at the time of his father's death. During the minority of this young prince, who was surnamed Epiphanes, Egypt was exposed to the inroad and assaults of its neighbours. Antiochus, king of Syria, and Philip, king of Macedon, who had not dared to attack it whilst his father was living, taking

advantage of the defenceless state of his infant successor, colleagued together with the view of conquering Egypt, and dividing that country and the dominions attached to it between them ; but, being in their turn attacked by the Romans, they were prevented from carrying their designs into execution ; and Antiochus desirous of securing the alliance and good understanding of Egypt negotiated a marriage between Ptolemy and his daughter Cleopatra, which was solemnized as soon as the young prince attained years of discretion. The offspring of this marriage was a son, afterwards surnamed Philometer. His birth was hailed as an event likely to give stability and settlement to the throne, and great rejoicings were made on the occasion throughout the realm. These hopes, however, were not of long duration. Epiphanes at the commencement of his reign had governed with some moderation and justice, which was partly owing to the counsel and good management of his guardian and prime minister Aristomenes, who had been intrusted by the people with the administration of affairs and the education of the young prince, and whilst Epiphanes listened to him and followed his advice, he obtained the approbation and esteem of his subjects ; but as he grew up he began to abandon himself to vicious and idle associates, who flattered his evil propensities, and taught him to despise the sage and prudent counsel of Aristomenes, to whose company and converse he became more and more averse, and when, after his marriage, and the birth of a son, he felt himself more securely settled on the throne, he resolved to rid himself of a troublesome monitor, whose kind advice and counsel became every day more and more irksome to him, and caused him to be taken off by poison. Having now no further restraint, he gave himself up to all the failings and vices of his father, plunging into every kind of disorder and excess, and treating his subjects with the greatest injustice and cruelty ; until at length, becoming weary of his oppression, some of the chief persons in the state entered into a conspiracy against him, and had him assassinated in the twenty-fifth year of his age. His wife,

Cleopatra, was declared regent during the minority of her son, who was but six years of age at the time his father fell a victim to his crimes and misguided conduct.

But we have been somewhat anticipating the course of events. Not to interrupt the history of Egypt and that portion of the Ptolemies not immediately connected with the other successors of Alexander we must now retrograde a little, and revert to the transactions of their cotemporaries.

We now return to the two surviving generals, who, after the battle of Ipsus and the death of Antigonus, divided the dominions of Alexander with Demetrius and Ptolemy Soter—namely, Lysimachus and Seleucus. These two princes or generals, who during the lifetime of Antigonus and his son Demetrius had for mutual defence colleagued together in the bonds of amity and alliance, after their death and that of Ptolemy Soter became opposed to each other. But it is probable this might not have been the case, but for the dissensions which took place in the family of Lysimachus, and which at length involved Seleucus. It has been already stated that Agathocles, a son of Lysimachus, had married Lysandra, the daughter of Ptolemy Soter and Eurydice, and that Ceraunus, the eldest son of Ptolemy, had withdrawn himself to his sister and brother-in-law in disgust, when his father abdicated the throne in favour of Philadelphus, as he was afterwards called. Lysimachus after the marriage of his son Agathocles had himself married another of the daughters of Ptolemy, named Arsinoe, a princess of a jealous and ambitious disposition, and by whom he had several children. The arrival of Ceraunus at the court, made Arsinoe apprehensive that he would take part with his own sister Lysandra after the death of Lysimachus, who was now getting an old man, to the prejudice of herself and children; she therefore contrived, by working upon the fears and declining spirits of her husband, to incense him against his son Agathocles, whom she represented as conspiring against his life and crown, and prevailed upon Lysimachus first to have him

imprisoned and afterwards put to death. Lysandra and her children, fearful of sharing the same fate, fled for refuge to Seleucus, together with her brother Ceraunus, and Alexander, another son of Lysimachus. They were followed by several of the officers and principal persons of the Court, who conceived such disgust against Lysimachus for his treatment of his son, that they were determined to leave him. Seleucus was easily prevailed upon to undertake the cause of Lysandra; and when he saw her party strengthened by the arrival of so many of the courtiers of Lysimachus, he prepared to join them in declaring war against that prince. He accordingly marched into Asia Minor at the head of a numerous army. All the country through which he passed submitted to him, as far as Sardis, which shut her gates against him, but he laid siege to, and finally made himself master of it; by which means he became possessed of the treasures of Lysimachus, which were deposited in that city. Lysimachus, when he understood that Seleucus was marching against him, set out to check his progress, and having crossed the Hellespont, came up with him in Phrygia, where a desperate battle was fought, in which Lysimachus was slain. By his death Seleucus became the sole survivor of all Alexander's captains, and it was on this occasion that he assumed the title of Mercator, or the Conqueror, being, as he himself expressed it, in exultation at his success—"victorious even over conquerors themselves." His triumph, however, was of short duration; for, having proposed to take possession of the territories of Lysimachus, he set out a few months after his victory into Macedonia, intending to pass the remainder of his days in the bosom of his native country; but Ceraunus, who foresaw in this step destruction to the hopes of himself and family, watched his opportunity, and caused him to be waylaid and assassinated. He and Lysimachus were both upwards of eighty years of age, having reigned twenty years from the battle of Ipsus. The friends of Lysimachus, who had followed him

to the war, at first considered Ceraunus as the avenger of his death, and, out of gratitude, proclaimed him king in his stead. But, whatever might have been the original views of Ceraunus, the sweets of power and the desire of retaining possession of it led him into the commission of the most horrible crimes. Knowing the restless and imperious disposition of Arsinoe, the widow of Lysimachus, and that he should not possess the kingdom in peace whilst she and her two sons, for whose sake she had stirred up all this commotion, were living, he became anxious to get them into his power; and for this purpose he made her proposals of marriage, protesting, in the most solemn manner, that his intentions were perfectly pure and disinterested. Arsinoe, naturally of a suspicious disposition, placed little reliance on these vows, though they were made upon the altars of their gods. But being apprehensive that a refusal might be detrimental to the interests of her children, respecting which she was more solicitous than her own, she at length consented, and the nuptials were celebrated with the utmost magnificence. Ceraunus placed the diadem on her head, and proclaimed her queen, in the presence of the whole army. Arsinoe felt an unfeigned joy when she saw herself once more restored to those privileges and honours which she enjoyed under her first husband, Lysimachus, and presented her two sons, Lysimachus, aged sixteen, and Philip, about thirteen, both princes of great beauty and noble mein, to her new spouse, who affected to receive them with all the tenderness of a father. The temples and public buildings were magnificently adorned on the occasion, and nothing was seen but the most splendid rejoicings.

Soon, however, the scene was changed. Before the lapse of many days, Ceraunus caused the two young princes to be seized and murdered. When they perceived themselves attacked, they fled for refuge to their mother, who vainly endeavoured to shield them from the daggers of their assassins. They were killed before her face; and Ceraunus, in order to escape from her reproaches, caused her to be taken out of the city, and

banished to Samothrace. These enormities did not long go unpunished: retributive justice soon overtook him, and that from a quarter very unexpected.

These hordes of barbarians which inhabited the middle and north-western parts of Europe, known by the name of Gauls, and who, having become too numerous for their own country and territories, were accustomed from time to time to send forth their most hardy and adventurous subjects in quest of new settlements, overrunning and devastating the different countries through which they passed.

About three or four centuries before the Christian era, or A.M. 3600. a swarm of these itinerants, under the command of a noted leader, named Brennus, took the city of Rome, which they sacked and nearly destroyed, murdering the senators in a body, who had taken their seats in the Senate-house, hoping by that means to strike awe into the breasts of their enemies; and, in fact, their imposing and venerable appearance did at first overawe even these ruffians, who were so struck with the sight of them that they did not dare to advance. But having a little recovered from the first impression, they proceeded in their sanguinary work; and advancing, dagger in hand, killed the venerable senators in their respective seats.

The spoils which these adventurers reaped in the fertile plains of Italy encouraged others to follow their example, so that very few years elapsed without some irruption of these northern barbarians. At the time of which we are speaking, a second Brennus, at the head of a numerous horde, penetrated as far as Macedonia and Thrace; and so panic-struck were the different nations through which they passed, that they sent ambassadors to meet them on their way, and to treat with them for their lives and liberty. Ceraunus alone, intoxicated with his newly-acquired power, and which he was extremely unwilling to yield, or in any way to compromise, and not sufficiently aware of the powerful enemies he had to contend with, advanced at once to give them battle. At the very first onset his troops were entirely defeated, and many of them cut

to pieces, himself, covered with wounds, was taken prisoner. Brennus caused his head to be struck off and affixed to a lance, and in this manner presented to the army.

HISTORY OF PYRRHUS, KING OF EPIRUS.

BUT, leaving for a time the account of Alexander's successors, we must digress a little to relate the life and adventures of a very remarkable personage, and one much celebrated in history, who about this time appeared upon the stage. This was Pyrrhus, king of Epirus.

It has been already related that Olympias, the mother of Alexander, when she fled from Cassander, who was desirous of putting her to death, had retired to Æacides, king of Epirus, together with her grandson, the young king Alexander, and his mother Roxana. Æacides was desirous of assisting them against Cassander, but his subjects revolted from him and drove him into banishment. Pyrrhus, who was then an infant, only escaped death from the care of a faithful domestic, who fled with him for protection to Glaucias, in Illyria. Cassander had solicited Glaucias to give the young prince up to him, offering him in return two hundred talents of silver. But Glaucias rejected the proposal with disdain; and, having carefully educated his young charge till he had attained his twelfth year, he conducted him to his native country, and reinstated him on the throne. When Pyrrhus was about seventeen, he paid a visit to his friend and benefactor, Glaucias, on the occasion of the marriage of one of his sons, with whom he had been brought up, and at whose nuptials he wished to be present. During his absence his subjects revolted a second time in favour of his uncle Neoptolemus, on whom they bestowed the crown. Pyrrhus thus once more destitute retired to his brother-in-law, Demetrius, who had married his sister Deidamia, to whom he closely attached himself, and continued with him

till after the fatal battle of Ipsus, when, on a treaty of peace being concluded between Demetrius and Ptolemy Soter, through the mediation of Seleucus, he went into Egypt as an hostage for his brother-in-law.

Pyrrhus became a great favourite at the court of Ptolemy, and so ingratiated himself with Berenice, his favourite queen, that she allowed him to marry Antigone, her daughter by a former marriage.

After his marriage with Antigone, Berenice prevailed on Ptolemy to assist his new son-in-law in the recovery of his hereditary dominions. For this purpose Ptolemy not only furnished Pyrrhus with money, but fitted out a considerable fleet, with which he sailed to Epirus, and, displacing his uncle, again took possession of the throne.

Shortly after this he joined Demetrius in an attempt to recover Macedonia, which was torn by a civil war, in consequence of a quarrel between the two sons of Cassander, Antipater and Alexander. Their mother, Thessalonica, favoured Alexander, which so enraged Antipater, the eldest son, that he killed her with his own hands.

Pyrrhus arrived first in Macedonia, and, having reconciled the two brothers, returned to his own dominions. On the arrival of Demetrius, he was disappointed to find the state of affairs changed, and having received an intimation, either true or false, that Alexander was meditating his destruction, from a dread of the greatness of his power, resolved to anticipate him, and caused him to be put to death. This, at first, incensed the Macedonians; but, on his explaining to them his reasons, they became pacified, and proclaimed him king, having conceived a horror of Antipater, for the infamous murder of his own mother; they, therefore, drove him from the throne, and he fled into Thrace, where he shortly after died, a prey to sorrow and remorse.

Demetrius governed Macedonia for seven years; but when he went, as we have before seen, into Asia, to endeavour to recover his father's dominions there, the princes, Ptolemy,

Lysimachus, and Seleucus, alarmed at his formidable preparations, leagued against him. Ptolemy prevailed on Pyrrhus to join them; and he accordingly marched once more into Macedonia. The Macedonians, who were disgusted with the haughty and imperious demeanour of Demetrius, took advantage of the opportunity to throw off their allegiance to him, and declared in favour of Pyrrhus, in whom they fancied they discerned a resemblance to Alexander the Great,—in the fire of his eyes, and the impetuosity with which he bore down all before him. Had Pyrrhus been contented with his newly-acquired dominions, he might have continued in quiet possession of them; but, being naturally of a restless disposition, not fond of tranquillity, nor finding much satisfaction in the calm and quiet of peace,—in which respect also he resembled Alexander,—he constantly engaged his subjects in some fresh enterprise, with little regard to their interest or comfort. This produced much dissatisfaction amongst the Macedonians; which Lysimachus perceiving, took advantage of to promote his own views. He contrived, by secret emissaries, to inflame their disgust, and to instigate them to revolt; which, when Pyrrhus perceived, and dreading the consequences, he retreated precipitately from Macedonia, and once more returned to Epirus. Here again, could he have been content to settle down in tranquillity, and enjoy the sweets of peace, he might have passed his days in happiness and repose; or he possessed the confidence and affection of his subjects, and had no enemies, domestic or foreign, to contend with. But the same restless, ambitious spirit, continued to actuate him, and he listened with eagerness to a proposal from some of his neighbours to assist them in a war they were carrying on against the Romans; at the same time inviting him to take the command of their troops. The vanity of Pyrrhus was flattered by this offer, and his ambition gratified; and he immediately prepared for the war with great earnestness.

There happened to be at that time at the court of Epirus a

philosopher named Cineas, a Thessalian by birth, and formerly a disciple of Demosthenes. He was a man of capacious mind, as well as great learning and attainments, and on that account was much esteemed by Pyrrhus, who took great pleasure in his conversation, and consulted him on all important occasions. As they were one day conversing on the subject of the proposed war, Cineas enquired of him, "Should he be victorious in this war, what advantage he proposed to derive from the conquest?" "Should the Romans once be subdued by our arms," replied Pyrrhus, "all Italy would then be ours!" (It must be recollected that Rome was at this time in her infancy, as it were, and but just beginning to give earnest of that power and grandeur to which she afterwards attained.) "Well, supposing ourselves masters of Italy," said Cineas, "how should we proceed next?" "Sicily will next present itself, and you know the value of that island." "But will our expeditions end with the conquest of Sicily?" "No, certainly," said Pyrrhus, with great emotion: "Carthage, with all Africa and Greece, together with Macedonia, my ancient domain, will be our future conquest." "And when we have conquered all we can, how shall we then dispose of ourselves?" "Dispose of ourselves?" said Pyrrhus, laughing; "why, we will then live at our ease, pass our days in pleasure and agreeable conversation, and think of nothing but enjoying ourselves." "And what prevents us, my lord," said Cineas, with great gravity, "from living at our ease now, taking our pleasure, and enjoying ourselves in the way your majesty mentions? Why should we go so far in search of that happiness which is already in our power, and pay so dear for that which we may now enjoy without the least trouble?"

Pyrrhus was much affected by this conversation, and though he could not but acknowledge both the justice and the reasonableness of the argument, it failed to produce the effect Cineas had hoped for. On the contrary, Pyrrhus lost no time in making preparations. He fitted out a large army of horse and foot, and which had besides a con-

siderable number of elephants, and having embarked them on board transports, he set sail with them for the coast of Italy. On the voyage they sustained much damage from a violent storm; and the ship in which Pyrrhus was, being in danger of foundering, he threw himself into the sea, and, after a long contest with the winds and waves, was at length cast on shore; but in such an exhausted condition that he was a long time recovering. When he had somewhat recruited, he collected his scattered army and proceeded on his march to meet the Romans, who he understood were advancing against him; and, not being yet acquainted with the Roman character, he sent a herald to enquire whether they would be willing to come to an amicable adjustment of the differences between themselves and the Greeks of Italy, by referring to him, as an arbiter. They immediately returned for answer, "That the Romans neither desired Pyrrhus for an arbiter, nor feared him as an enemy!"

On receiving this proud reply, Pyrrhus, who had no doubt been actuated by good feeling in making the proposal, perceived that he had to contend with an enemy of determination and courage, and when he approached the river Siris, near Heraclea, on the other side of which the Romans were encamped, he mounted his horse, and, approaching the bank, took a survey of them. When he saw the situation of the troops and their fine order and discipline he was astonished, and remarked to those near him that the appearance of those barbarians was by no means barbarous. The Greeks were accustomed at that time to look upon all those nations as barbarous whom they regarded as inferior to themselves in civilization and the arts. Pyrrhus was considerably in advance of the allies, for whose coming up he deemed it prudent to wait; but the Romans did not give him time. They crossed the river without delay, and advanced to give him battle. The lustre and beauty of his armour, which was very magnificent, rendered him a conspicuous mark for the shafts of the enemy,

and had nearly proved fatal to him. One of the officers, in particular, singled him out and followed him in all his movements, until he found a favourable opportunity of aiming a blow with intent to kill him, but which, happily for Pyrrhus, missed him but killed his horse. He now found it necessary to use more caution, and therefore changed helmet and mantle with one of his officers, named Megacles. This diverted the charge from Pyrrhus himself: the enemy thronged round Megacles, whom having dangerously wounded, they stripped of his arms and mantle and carried them through the ranks, proclaiming that Pyrrhus was slain. An instantaneous effect was produced upon both armies by this sight. The Romans set up loud shouts of joy, whilst the Grecian troops were filled with consternation and dismay. As soon as Pyrrhus perceived the consequences likely to follow from this mistake he unbraced his helmet, and, riding bareheaded through the ranks, endeavoured by voice and gesture to make himself known to the soldiers, and to convince them he was yet alive. His sudden appearance so animated them that they renewed the assault with fresh vigour upon the Romans, who, taken by surprise, and dispirited by what they considered his re-appearance, were thrown into confusion. Pyrrhus also, perceiving that the Roman horses were terrified at the sight of the elephants, animals to which they were not accustomed, ordered that they should be led up against them, which immediately broke their ranks and put them to flight. This was decisive; they fled in all directions, even abandoning their camp, of which Pyrrhus immediately took possession. The loss on both sides was very great. The other allies coming up soon after the battle, Pyrrhus affected to reproach them for their delay; but his manner showed that secretly he was not displeased that his own troops unassisted should have defeated so numerous and well-disciplined an army as that of the Romans. He was, however, not a little surprised, and even alarmed, to find that, so far from being dejected or dispirited at their defeat, as he had expected, they were making

vigorous preparations for another battle. He therefore thought it most prudent, as his own loss had been very great, a second time to propose terms of accommodation. For this purpose he dispatched his friend Cineas to Rome, as the most fitted from his wisdom and eloquence to negotiate the affair. He sent presents by him, not only to the Roman citizens, but to their wives also. No one, however, would receive them. They replied, and even their wives, that when Rome had completed their treaty with the king, it would be time enough to receive his presents. The senate at first seemed disposed to listen to the proposals of Pyrrhus, which were very advantageous, he having offered to deliver up all the prisoners without ransom, and moreover to aid them in the conquest of Italy, requiring nothing in return but their friendship and security to his allies the Tarentines, on whose account he had involved himself in this war. Whilst they were deliberating on the subject, one of the oldest and most illustrious of the senators, named Appius Claudius, who was nearly blind from age,—on which account, and increasing weakness and infirmity, he had been obliged to retire from public business and confine himself pretty much to his own house—having heard rumours of what was passing in the senate, caused himself to be carried thither. As soon as he entered, the whole assembly rose up and listened with profound attention to him. He began by reproaching them for departing from the courage and firmness of their ancestors, which had rendered the Roman name illustrious, and even dreaded, in the eyes of their enemies, who were wont to declare, that had Alexander invaded Italy and turned his arms against them he would never have gained the title of “Invincible.” “And now,” said he, “you are about to throw away all these advantages on a mere adventurer, a man who has passed the greater part of his days in attendance on one of Alexander’s guards, and who, to avoid enemies he has at home, is obliged to wander from country to country.”

This language, which was delivered with great warmth and

energy, roused the spirit of the senators, who told Pyrrhus that "he should first retire from Italy before he made proposals for peace, and that as long as he remained in arms in their country they should continue the war against him." Cineas returned with this answer to Pyrrhus, who enquired of him many particulars of the manners and customs of the Romans, and of which Cineas had taken pains to make himself acquainted, during his residence amongst them. Of these he gave him a faithful relation, and said that "when he first saw the senate, it seemed to him an assembly of kings," and he added, that so numerous were the inhabitants who filled the streets and all the country, that he greatly feared they were fighting with an Hydra.

Pyrrhus during the negotiation had retired to Tarentum, and, soon after the return of Cineas, ambassadors arrived from the Romans; amongst these was Fabricius, a young senator, who was held in great esteem at Rome, although his fortune was low, and he was very poor. Pyrrhus received the ambassadors with great respect; but having been informed by Cineas of the situation and circumstances of Fabricius, he conceived a desire of gaining him over to his views. He therefore took him aside and conversed with him privately, and, after passing many compliments on his talents and merits, with which he was well acquainted, expressed his regret that fortune should have been so niggardly to him, and offered to give him as much gold and silver as should raise him above the richest citizens in Rome; for which he gave him to understand he did not exact anything in return, but what should be perfectly consistent with his honour: he merely desired him to use his credit with the Roman senate to induce them to listen to terms of accommodation and honourable peace."

Fabricius politely thanked Pyrrhus for the interest he had taken in his affairs, as well as for his generous offers, but which he wholly declined; at the same time giving him to understand that he was greatly mistaken if he imagined his poverty was any prejudice to him in the eyes of his fellow-citizens.

the contrary, offices of the greatest honour and trust, even most sacred functions of divine worship, had been confided in his care. That he held his place in the most august assemblies and councils, and gave his opinion with as much freedom as the richest and most powerful persons in the Republic.

In the rest, he possessed sufficient for all his need. "My little field," said he, "supplies me, when I am careful to cultivate it, with whatever is necessary. My food is seasoned by labour, and my sleep sweetened by toil. What, then, can I desire more, and of what use would your gold and silver be to me? Moreover, how should I be looked upon by my fellow-citizens on my return? and would they not hold me corrupted

if I accepted your presents? Keep then, if you please, your presents to yourself, and leave me my poverty and my reputation."

The following day Pyrrhus, who understood that Fabricius had never seen an elephant, and thinking to surprise him, ordered one of these animals, completely caparisoned, to be brought to the place where he intended to converse with him, and placed it behind the tapestry. At a signal given, the tapestry was drawn aside, and the enormous animal, raising his trunk over the head of the Roman, set up a terrible cry. Fabricius, without exhibiting the least alarm or discomposure, turned calmly to Pyrrhus and said, with a smile, "Neither thy messenger yesterday nor thy elephant to-day alter me."

The negotiation was concluded without coming to terms,

and the ambassadors returned to Rome. The following year, hostilities were renewed, when Caius Fabricius and Publius Emilius were appointed consuls by the Romans;

before the armies came to an engagement, Fabricius received a letter, from the king's physician, offering to take

him off by poison for a suitable recompense. Fabricius,

was struck with horror at this proposal, so different to the Roman character and practice, immediately showed it to

his colleague, Emilius, and they agreed to enclose it in a

letter and send it to Pyrrhus, in order to put him on

guard. Pyrrhus was so charmed with this noble con-

duct; that he became more than ever desirous of entering

into an alliance with the Romans. He immediately sent back all the prisoners, without any ransom, as a testimonial of his gratitude, and again deputed Cineas to negotiate a peace. But the unbending character of the Romans would neither allow them to accept a favour from an enemy, nor a recompense for what they considered an act of justice. They therefore returned to Pyrrhus an equal number of prisoners for those he had sent them, and then prepared for battle. The contest was long and doubtful, victory not declaring for either side till the end of the day, and then would have been in favour of the Romans, had it not been for the elephants, which constantly broke the ranks of the Roman horse, they being so terrified at the sight of these new and strange animals that they became quite ungovernable, the elephants at the same time breaking in upon and treading down the infantry. The Romans at length retreated to their camp, leaving Pyrrhus master of the field; but so great had been his loss in the engagement, that when one of his officers advanced to congratulate him on his victory, he remarked—"Should we gain such another, we are inevitably ruined." Just at this juncture he received a deputation from Syracuse, and some other cities of Sicily, imploring his assistance against the Carthaginians, who had landed in their island with a powerful force, and threatened to subjugate them. This afforded him a plausible pretext for quitting his present position, which he was fully sensible he could not maintain; so, leaving a strong garrison in Tarentum, he embarked immediately for Sicily, much to the chagrin of the Tarentines, who thus saw themselves in a worse condition than when they solicited his aid; for not only had he failed to deliver them from the Romish yoke, but they were now under the bondage of his troops. On his arrival at Syracuse, his insinuating manners and address gained him the esteem of the inhabitants, who gave him the command of the citadel, and he soon found himself at the head of a large army, with which he attacked the Carthaginians; and, having defeated them in several battles, finally obliged them to quit the island.

Elated by his various and uninterrupted successes, his ambi-

tious mind began to meditate the conquest of Africa, looking upon himself as the master of Sicily, which he contemplated bestowing on his eldest son, Helenus, who might be said to have in some respects an hereditary claim upon it, his mother having been the daughter of Agathocles, the tyrant, or king, of Syracuse. But Pyrrhus, as we have seen in too many former instances, though he had great and brilliant talents, had not solid judgment or strength of mind sufficient to resist the corrupting effects of prosperity and absolute power; his behaviour, from having been mild and amiable, became tyrannical and overbearing, which soon drew upon him, as the inevitable consequence, disgust and hatred, particularly from the family and friends of Agathocles, whom he deprived of the fortunes which that prince had bestowed upon them, and gave to his own officers. He also conferred the first dignities and the government of the cities on his own guards and courtiers, in contempt of the customs and wishes of the country; until he so exasperated the Sicilians against him, that they resolved to throw off the yoke, and drive him from the Island.

When Pyrrhus perceived this, and that disaffection and revolt were increasing all around him, and receiving advice at the same time that the Tarentines and Samnites, overpowered by the Romans, were dispossessed of their lands and shut up in their cities, he resolved to quit Sicily and repair to their assistance. As he was embarking at Syracuse, he was attacked by the Carthaginians, who destroyed several of his ships, and soon afterwards he encountered a violent storm, which did damage to the remainder, so that by the time he arrived in Italy his forces were greatly diminished.

Some historians have attributed these misfortunes to the anger of the gods, whose vengeance he had incurred by an act of sacrilege,—that of carrying away from a temple dedicated to Proserpine, at Locris, money, and other treasures, which he found deposited in it, and with which no one before him had ever presumed to meddle. Indeed Pyrrhus himself

seemed to entertain the same idea; for before he left the coast he replaced all he had taken with great care. On his arrival in Italy he prepared to attack the Romans, with whom he had several battles, and though he was sometimes successful, the bravery and invincible courage of the Romans, together with the resources they were constantly enabled to draw from their own territories, in the end completely overpowered him, and obliged him to quit Italy altogether and return to Epirus. By this victory the Romans became masters of all Italy between the two seas, and very much increased their fame for valour and intrepidity, which was now rising rapidly every day, and beginning to acquire the title of "Invincible."

The restless disposition of Pyrrhus, whom neither good nor ill success could inspire with a disposition for tranquillity, would not allow him to remain long quiet after his return to Epirus. He first marched into Macedonia against Antigonus, whom he put to flight, and made himself master of all that country. Emboldened by this success, he soon engaged in new enterprises; and being solicited by Cleonymus, king of Sparta to assist him in recovering that kingdom from his nephew, Areus, who had dispossessed him of it, he joined him in the enterprise. But the Spartans had in reality chosen Areus in preference to Cleonymus, who was a man of a violent and tyrannical disposition, and they made a vigorous resistance; even the women assisted in digging the trenches and preparing the fortifications. They presented the young men with arms, desiring them, with all the energy of the Spartan character, to behave worthy of their country, and either to conquer for her, or to breathe their last in the arms of their wives and mothers.

The conflict on both sides was desperate. They fought until darkness obliged the combatants to desist, but they renewed the contest with equal impetuosity at break of day. Pyrrhus bore down all before him. He was within a short distance of the city, when his horse was suddenly pierced by a Cretan arrow. The animal became furious, and ran with his master into the midst of the enemy. His friends pressed after him to

extricate him from the danger, but were surrounded by the Spartans, and the confusion became general. Pyrrhus therefore caused a retreat to be sounded, trusting that the Lacedæmonians, who had lost a great number of men, would be induced to surrender their city, which seemed incapable of holding out longer ; but just at that juncture they received a considerable reinforcement of foreign troops. Convinced that all further attempts to get possession of the city would now be useless, Pyrrhus retired with his troops, and, having ravaged the surrounding country, prepared to go into winter quarters ; but happening to receive just about that time an invitation from Aristæus, one of the principal citizens of Argos, to assist him in a civil contest which was then going on in that city, his restless spirit gladly caught at the opportunity for further exploits, and he set off immediately for Argos.

The Lacedæmonians, having gained information of his intentions, prepared ambuscades to intercept his progress. In one of these encounters his son Ptolemy, whom he had detached to force a pass, was killed by an officer of cavalry, named Evalcus. On Pyrrhus being informed of his son's death, he plunged immediately into the midst of the troops in search of Evalcus, and, having singled him out, spurred on his horse, and aimed a tremendous blow at him with his javelin ; but Evalcus avoided it by inclining a little on one side, and struck at the bridle-hand of Pyrrhus with his sword. It, however, only cut the reins, and Pyrrhus, seizing a favourable moment, ran him through with his spear. He then sprang from his horse, and made a dreadful slaughter amongst the Lacedæmonians, who collected in large numbers round the dead body of Evalcus, to protect it and bear it away.

Having thus, according to his heathenish notions appeased the manes, or, in other words, revenged the death, of his son, Pyrrhus continued his march to Argos, and, in the dead of the night, entered the city by a gate which had been purposely left unguarded for him by Aristæus ; but the gate being too low to admit the elephants, he ordered the towers to be taken

from their backs, and replaced when within the city. The noise which this occasioned roused the Argives, who, finding there were enemies in their city, and in the confusion and darkness of the night not knowing what they had to fear, fled to the citadel. When day dawned, Pyrrhus was much surprised to see the Aspis, as the citadel was termed, full of armed men, and immediately began to prepare for his retreat. His alarm is said to have been much increased by perceiving, in the market-place of Argos, the brazen effigies of a wolf and a bull engaged in fight, which had been placed there in commemoration of a circumstance that had taken place long before. It immediately recalled to his mind the prediction of an oracle which had once been told him that he would meet his death when he should see a wolf encountering a bull. Altogether he became so desperate that he sent orders to his son, Helenus, who was outside, to knock down part of the wall, in order that the troops might have more ready egress, fearing that the narrowness of the gateway would impede their escape. His orders were in some way misunderstood, and Helenus immediately prepared to enter the city with some of his best infantry, and all the elephants they had left, in order to assist his father. They met in a narrow street near the gate, and the greatest confusion ensued. Pyrrhus called aloud to his son to retire, in order to make room for himself and his troops to get out; but his voice could not be heard, and they continued advancing, until one of the elephants, falling down in the middle of the gateway, completely blocked it up. The confusion and consternation now became terrific. The troops of Pyrrhus were driven backwards and forwards like the waves of the sea. Perceiving that the plume of his helmet rendered him too conspicuous, he took it off, and, in desperation, spurred his horse, and rushed into the midst of his enemies, in the hope of making them fall back, and thus give to his own troops more space. Just at this crisis his cuirass was pierced through with a javelin by a private in the ranks. The wound was but slight; and Pyrrhus turned upon the soldier, whose

mother was overlooking the combatants from the top of a house just above them, and, rendered desperate by the danger of her son, whose fate she considered inevitable, she caught up a large tile with both hands, and threw it down with all her force on Pyrrhus. It fell upon his head, and the blow so stunned him, that for a few minutes he lost his senses and fell from his horse, when some of the enemy recognised him, and put an end to his life by cutting off his head.

A.M. 3732. Thus ignominiously was the life of one of the most renowned warriors of antiquity terminated.

CONTINUATION OF THE HISTORY OF ALEXANDER'S SUCCESSORS.

It is a melancholy truth that the page of history presents but too generally a fearful detail of those dire calamities, those cruel scenes of rapine and murder, and all the attendant miseries and horrors consequent on war—"the confused noise of the battle, of the warrior, and of garments rolled in blood."—One monarch and potentate succeeding to and supported by another.—Nations and empires, and even smaller communities, instead of uniting their energies and their powers, their many and varied talents and advantages, for mutual benefit and the good of mankind generally, as children of one and the same gracious and beneficent Father, and, above all, that noblest of endowments, the human intellect and reason, which distinguishes man from the beasts that perish,—instead of exerting these for mutual benefit and the general good, it is sorrowful to see men employing them as engines of evil, for the purpose of distressing and destroying one another, carrying devastation and crime, misery and war, into those scenes where peace and smiling plenty, happiness and content, ought to reign; converting the fruitful field into a desert, and changing into a solitary wilderness the thriving and busy haunts of men.

Such are the sad scenes with which too many of the pages of history are stained, and which render the perusal painful to the better feelings and sickening to humanity. Still there are brighter sides to the picture—occasional gleams of sunshine shoot athwart the gloom, and the mind is cheered in tracing the benefits and the blessings which have accrued to mankind from the united or individual talents and energies of the highly-gifted and highly-endowed, when well-directed and employed for the general good. But the period of which we are treating,—the remainder of the history of Alexander's successors, a space of more than two hundred years,—is one continuous and uninterrupted detail of treachery and crime, and the different characters and factions which succeed each other, sometimes with inconceivable rapidity, are so intermixed and confused, that little more than a cursory detail of names and facts seems requisite.

After the death of Pyrrhus, Antigonus Gonatas, king of Macedon, became very powerful, and rendered himself very formidable to the other states of Greece, whereupon the Lacedæmonians and Athenians entered into a league against him, in which they were joined by Ptolemy Philadelphus, who at that time governed Egypt. But, notwithstanding this confederacy, Antigonus made himself master of Athens. This was followed by the capture of several other considerable towns, which greatly increased his power and influence in Greece, and eventually he got himself placed at the head of the Achæan league, a confederacy which about this period was rising into some importance, and began to show some earnest of that power and splendour which it afterwards attained.

The republic of the Achæans consisted of twelve cities, all situate in the Peloponnesus, but none of them very considerable; nor up to this time had the republic itself been much distinguished. The soil was poor and barren, and their coasts had neither ports nor maritime stations, for the advantage of commerce; but the cities and all the citizens were closely united together, and by order and good management, and not *suffering* their strength to be weakened by petty and cun-

led jealousies one of another. They not only preserved own liberty and independence through the many changes vicissitudes which they saw prevailing around them, but as the means of restoring freedom and security to many other states of Greece, which they took into alliance and amity with themselves. Among the principal of these Sicyon, a considerable city that had long been under the yoke of oppressive tyrants, which they were unable to shake off; until, at length, Clinias, one of the principal citizens, attempted to put the tyranny down. He was assisted in his efforts by the great body of the people, and his efforts for a time successful. He reorganised the government on new and equitable principles, and the city had begun to flourish under his auspices, when it was again wrested from him by Abantidos, a restless and discontented man, who by all means to disconcert his plans and seize upon the opportunity. He caused Clinias to be killed in his own house, either drove his friends from the city or had them put to death. Clinias had a son named Aratus, who was only seven years old when his father was killed, and, in the confusion which prevailed in the house, made his escape and wandered about the city in the utmost distress. At length he entered a house which belonged to the tyrant's sister. This lady, who was very amiable, compassionated the child, whom she did not help considering as being thus in a remarkable manner confided, as it were, to her protection, and carefully nursed him until she had an opportunity of sending him to the house of his father's friends at Argos, many of whom had fled to that city. Aratus was joyfully received by them, and was brought up, and educated suitably to his birth. He imbibed, from the day of his father's death, and the destruction of his house and city, an utter detestation of tyrants and tyranny, which increased with his age. As he grew up he gave indications of those amiable qualities which afterwards distinguished him, as well as of a strong and clear understanding; on which account the exiles from Sicyon began to

look upon him, as likely to be their preserver and deliverer. When he had attained his twentieth year, he became desirous of returning to his native city, and delivering his countrymen from oppression. The tyranny had passed through several hands since the death of his father; and Nicocles, who then held it, became extremely jealous of his proceedings, and employed spies to watch his movements: he found means, notwithstanding, to evade their vigilance, and having arrived at Sicyon by night with a few followers, he scaled the walls, and having roused the citizens to arms, declared, by means of a herald, that Aratus, the son of Clinias, invited them to resume their liberty. Upon this the crowd immediately rushed to the palace of the tyrant, and set it on fire. Nicocles found means to escape through a subterraneous passage, and Aratus became master of the city without a single man being killed on either side—a circumstance which afforded him still more joy and satisfaction than even his victory. His first step on his return was to recall all those who had been banished in the late troubles, to the amount of five hundred; he then united the city to the Achæan state or league, which he considered the best thing he could do for it, in its weak and unsettled state.

The success of Aratus, and the wisdom and moderation with which he governed, excited the jealousy of Antigonus, who was a great enemy to liberty and the independence of states, and this feeling was much increased when Aratus some time after made himself master, by means of a stratagem, of the isthmus and citadel of Corinth, and prevailed on the inhabitants to unite in the Achæan league. This example was followed by the citizens of Megara, of Prazene and of Epidaurus, all of whom attached themselves to the Achæans; so that Antigonus saw himself in danger of being driven out of the Peloponnesus. The career of Aratus was, however, in some measure checked by the enterprising spirit of Cleomenes, king of the Spartans, and son to Leonidas. The Spartan character, as we have but too often had occasion to notice in the progress

f this history, had long degenerated from its ancient nobility and grandeur, after the introduction of Asiatic wealth and luxury; their usual attendants, pride, effeminacy, and indolence, gradually crept into the State, whilst the petty jealousies and divisions which prevailed amongst its leading citizens contributed still more to weaken and reduce it; so that from having been one of the most powerful and respected of the Grecian States, it had become one of the most abject and despised. Several attempts had been made from time to time towards a reform; and about this period, Agis, a descendant of the great Agesilaus, a young man who was brought up and educated amid luxury and effeminacy, had the moral courage to be superior to the vanities and corruption with which he was surrounded, and strove to revive the ancient laws and discipline of Sparta. He was the sixteenth in descent from Agesilaus, and shared the Spartan government in conjunction with Leonidas, who was descended from the other race or line of kings, and who succeeded to the other half or share of the throne on the death of a youth named Areus, during whose minority he had been regent, and to whom he had been preceptor and governor. Nothing could form a greater contrast than the characters of the two men who now jointly shared the government of Sparta. Leonidas, who was many years the senior of Agis, had spent much of his early life in Asia, and imbibed much of the depraved and corrupted taste of the oriental courts; he had even espoused an Asiatic princess, contrary to the laws of his native country; and on his return home he endeavoured to introduce the pomp and luxury of the East amongst his countrymen. Agis was much disgusted by this, and, though little more than twenty years of age when he came to the throne, resolved to set about restoring, or endeavouring to restore, the discipline and regulations of Lycurgus. Disregarding the vanities of dress and luxury of living, he wore the simplest clothes, and sought to re-establish the ancient form of public meals, baths, and exercises, as well as the schools and mode of educating the youth. As might be expected, this

course of procedure gave great umbrage to Leonidas, who, with all the rich citizens, and those most addicted to pride and luxury, used their utmost endeavours to oppose and counteract it. Agis, however, had on his side the moderate and virtuous amongst the citizens, and many of the young men were disposed to enter into his views. But the rich and corrupt amongst the citizens ranged themselves under Leonidas, resolved to prevent any alteration; whereupon Lysander, one of the Ephori, who entered very warmly into all the views of king Agis, determined to proceed against Leonidas for his gross and open violation of the ancient laws of Sparta, which prohibited their citizens from marrying a foreign woman, but more especially settling amongst strangers, demanding that he should forthwith relinquish the crown. Leonidas, who was conscious of his delinquency, thought it most prudent to retire from the coming storm and take sanctuary in the temple of Minerva. He was summoned to appear before the senate, and on his refusal he was divested of the command, and the crown given to Cleombrotus, who married his daughter, and who was also of the royal race; but Chelonida, the wife of Cleombrotus, refused to share the royal honours with him, and, quitting her husband, followed her father into exile, for whom also she became a suppliant. Agis and Cleombrotus now acted in concert, and proceeded to reform many of the abuses that were gradually sapping the foundation of the State, and, amongst other regulations, endeavoured to force an abolition of the debts and equal distribution of the lands. Just at this juncture the Achæans sent to request the assistance of the Lacedæmonians against some of their enemies, and as they could not refuse being in alliance with them, Agis was obliged to march at the head of a considerable army to their aid. The most powerful amongst the malcontents, taking advantage of his absence, caused Leonidas to be recalled, and, sending for him in the most public manner, replaced him on the throne; so that Agis on his return to Sparta found everything changed, and himself and Cleombrotus obliged to fly. Leonidas seemed most exasperated against his

son-in-law, whom he reproached with assisting in driving him from the throne and assuming the regal power. Cleombrotus, who apprehended violence, fled for refuge to the temple of Neptune, whither Leonidas pursued him with a band of soldiers. Chelonida, who had accompanied her father into exile, seeing her husband thus overwhelmed with calamity, now again returned to him, and, throwing herself with her two children at the feet of Leonidas, besought him in the most moving terms to have compassion on them both; for, said she, "you shall not sacrifice my husband alone. Be assured I never will survive him." Leonidas could not resist the cries and supplications of his daughter, who had proved herself such a striking example, both of the conjugal and filial duties, always attaching herself to the unfortunate, and seeking by every means in her power to solace their affliction and promote their interests. He granted Cleombrotus his life, but banished him from Sparta. Chelonida, though importuned by her father to remain with him, preferred sharing the exile of her husband, and after offering up a prayer to the Deity, and kissing the altar, she placed one of their children in his arms, and taking the other in her own, followed him into voluntary banishment. When Leonidas had expelled Cleombrotus, he endeavoured to get Agis into his power, who had fled for shelter to the temple of Minerva. At first he made use of persuasion and fair promises in order to lure him from the sanctuary; but, as Agis suspected his sincerity, and refused to quit the temple, Leonidas threw off the mask and endeavoured to dispossess him by force. At length he prevailed on two of his friends who used to attend him from the temple to the bath, to betray him into his power. One of the streets through which they had to pass lay by the prison, and as they were one day returning to the temple, one of them at a preconcerted signal threw his mantle over him, and, assisted by other conspirators, who were watching the opportunity, they hurried him ere he was well aware within the prison gates.

Agis being thus secured, Leonidas and those senators who

united with him proceeded to the prison, in order to examine, and, as they pretended, to try him. They began by accusing him of attempting to overthrow the existing laws, and to introduce innovations into the State, and required of him to confess his guilt and express contrition for what he had done. Agis answered, with a noble magnanimity, that he never could repent of so virtuous and so glorious an undertaking, though death itself with all its terrors were presented to his view. His judges, as they styled themselves, finding him inflexible, and that were he at liberty he would still strive to carry his views into effect, sentenced him to be strangled. They found some difficulty in getting the sentence carried into execution ; for the officers of justice, and even the foreign soldiers, refused to assist in so foul and inhuman a deed. The citizens, too, having heard confused rumours of what was going on, crowded about the prison and filled the streets, claiming that the king of Sparta should at least have the opportunity of defending himself before the people. This only urged on the murderers to hasten his death, fearing that if the people had time to muster they would release him by force. Having procured some ruffians they hurried him to the place of execution. As they were placing the cord about his neck, perceiving tears flow from the eyes of the by-standers, he turned to them, and said, " Weep not for me, my friends ; for, seeing I am cut off in this manner contrary to all law and justice, I am now happier and better off than those who condemn me." As they were coming out of the prison they were met by Agesistrata, the mother of Agis, who, not knowing what had taken place, entreated to be permitted to see her son. With a refined cruelty they granted her request, assuring her at the same time that Agis had nothing to fear. She then desired that her aged mother might be permitted to accompany her in her visit. They had no sooner entered the prison, than the doors were closed upon them, and Archidamia, the venerable grandmother of Agis, who had lived to an advanced age, with dignity and respect amongst her fellow-

citizens, was seized and immediately strangled. Agesistrata, who had lingered a little behind, was then shown into the dungeon, where the first object she beheld was the dead body of her son lying on the ground, and at a little distance her murdered mother with the cord still twisted round her neck. She assisted the executioner to disengage it, and then casting herself on the dead body of Agis, she exclaimed in an agony of grief, "Oh! my son, the excess of thy humanity has undone thyself and us." The inhuman wretches who from the door had beheld what was passing, now entered, and addressing her, said, "Since you know of the conduct of your son, and approve it, you shall share in his punishment." Agesistrata upon this rose from the ground, and, presenting her neck to the fatal cord: "May this," said she, "at least be useful to Sparta."

When the report of these executions was known in the city, the grief and indignation was universal; but so great was the dread inspired by the tyrant that no one dared to interpose. Leonidas attempted to seize Archidamus, the brother of Agis, but he saved himself by flight. He however, secured Agiatis, the consort of the young king, whom he obliged to reside, together with her infant, in his own house, and some time after betrothed her to his son Cleomenes, who was not yet marriageable; but as she inherited a large fortune, and was besides a lady of great beauty, as well as prudence and virtue, he was determined to secure her for his son. Agiatis did all in her power to prevent the marriage, and when at last compelled to submit to it, she entertained the utmost aversion for Leonidas, though she always behaved with the greatest complacency and kindness towards Cleomenes, who on his side entertained from the time of their union the most sincere esteem and affection for her.

Leonidas did not live long after the perpetration of these complicated horrors, and upon his decease his son Cleomenes succeeded to his share of the throne, and as Archidamus, the brother of Agis, had been put to death by the same faction that destroyed Agis, and there not being an immediate successor

of that family, he caused his own brother Euclidas to be associated with him in the government. This was the first instance that two kings of one house filled the Spartan throne at the same time.

Cleomenes, though he possessed an ardent and vigorous mind, and was moreover actuated by a strong passion for glory and ambition, was nevertheless very desirous of seeing introduced amongst the citizens the ancient simplicity of manners and living that had rendered the early Spartans so renowned. The luxurious and dissipated habits of his father's court had not in any degree vitiated his taste ; on the contrary, he rather felt disgust at them, and was very desirous of seeing the plans and regulations which Agis had endeavoured to introduce completed and carried into effect. In these views he was much strengthened and encouraged by his wife Agiatis, who, whilst affectionately devoted to Cleomenes, still cherished the greatest reverence for the memory of her former husband, Agis, and was constantly endeavouring to instil into the mind of her second consort the great designs he had contemplated for the benefit of his country. Cleomenes, also, when quite young had been a pupil of one of the disciples of Zeno the Stoic, from whom he had imbibed much of the sternness and inflexibility of character of that sect, which qualified him still further for surmounting obstacles and carrying into effect the resolutions he had formed.

One of the first endeavours of his reign was to abridge the power of the Ephori, who had engrossed nearly the whole of the authority, which they greatly abused, perverting justice, and encouraging the citizens in pride, luxury, and an effeminate mode of living, which was gradually undermining the State. But as to effect this was a difficult task, before entering upon it he determined upon turning his arms against the Achæans, who, under the conduct of Aratus, despising Cleomenes, as a young man without experience, began, immediately after the death of Leonidas, to encroach upon and harass the

Spartans. Cleomenes, at the head of the Spartan troops, took the field, and marched against them. The Achæan army consisted of twenty thousand foot and one thousand horse; but though the Lacedæmonians were inferior in numbers, they were inspired with so much ardour by the courage and conduct of Cleomenes that they defeated them in two engagements, and obliged them to retreat.

The power and authority of Cleomenes was so much strengthened and confirmed by these victories, that, immediately on his return to Sparta, he began to put in execution the designs and resolutions he had secretly at heart. As he was well aware that nothing could be done till the Ephori were either expelled or suppressed, he sent his emissaries to drive them from the hall of audience. The Ephori and their friends took up arms in their own defence; a severe encounter ensued, in which four out of five of these magistrates were killed—Agésilas being the only one that survived. This conduct of Cleomenes was most unjustifiable and flagrant; but it seems probable that he did not intend to have proceeded to such extremities, but merely to have suppressed the Ephori. The next day, finding the citizens were much alarmed, and showed signs of umbrage at his proceedings, he summoned an assembly of the people, explaining to them the reason for his conduct, and stating that the manner in which the Ephori had abused their power rendered it necessary for the good of the State. He then removed the seats of the Ephori, reserving only one for himself, from which he resolved to administer strict justice; and in order to convince them he was not actuated by any selfish or interested motives, proceeded immediately to make over the whole of his estate to the people. In this he was seconded by his father-in-law, Megistonus, who was also very rich, and by several other of his friends. So generous an act, joined to the eloquence and noble bearing of Cleomenes, at once conciliated the citizens, and stimulated them to follow the example; and even the richest amongst them consented to an equal distribution of their lands, as one common property. Having succeeded in this, the

of that family, he caused his own brother Euclidas to be associated with him in the government. This was the first instance that two kings of one house filled the Spartan throne at the same time.

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The power and authority of Cleomenes was so much strengthened and confirmed by these victories, that, immediately on his return to Sparta, he began to put in execution the designs and resolutions he had secretly at heart. As he was well aware that nothing could be done till the Ephori were either expelled or suppressed, he sent his emissaries to drive them from the hall of audience. The Ephori and their friends took up arms in their own defence; a severe encounter ensued, in which four out of five of these magistrates were killed—Agesilaus being the only one that survived. This conduct of Cleomenes was most unjustifiable and flagrant; but it seems probable that he did not intend to have proceeded to such extremities, but merely to have suppressed the Ephori. The next day, finding the citizens were much alarmed, and showed signs of umbrage at his proceedings, he summoned an assembly of the people, explaining to them the reason for his conduct, and stating that the manner in which the Ephori had abused their power rendered it necessary for the good of the State. He then removed the seats of the Ephori, reserving only one for himself, from which he resolved to administer strict justice; and in order to convince them he was not actuated by any selfish or interested motives, proceeded immediately to make over the whole of his estate to the people. In this he was seconded by his father-in-law, Megistonus, who was also very rich, and by several other of his friends. So generous an act, joined to the eloquence and noble bearing of Cleomenes, at once conciliated the citizens, and stimulated them to follow the example; and even the richest amongst them consented to an equal distribution of their lands, as one common property. Having succeeded in this, the

of that family. he caused his son Leuctides to be associated with him in the government. This was the first instance that two kings of the house filled the Spartan throne at the same time.

Cleomenes, though he possessed an ardent and vigorous mind, and was moreover actuated by a strong passion for glory and ambition, was nevertheless very desirous of seeing preserved amongst the citizens the ancient simplicity of manners and living that had rendered the early Spartans so renowned. The luxurious and dissipated habits of his father's court had not in any degree vitiated his taste : on the contrary, he rather felt disgust at them, and was very desirous of seeing the plans and regulations which Agis had endeavoured to introduce completed and carried into effect. In these views he was much strengthened and encouraged by his wife Agiatis, who, whilst affectionately devoted to Cleomenes, still cherished the greatest reverence for the memory of her former husband, Agis, and was constantly endeavouring to instil into the mind of her second consort the great designs he had contemplated for the benefit of his country. Cleomenes, also, when quite young had been a pupil of one of the disciples of Zeno the Stoic, from whom he had imbibed much of the sternness and inflexibility of character of that sect, which qualified him still further for surmounting obstacles and carrying into effect the resolutions he had formed.

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attempting which had cost his predecessor, Agis, his life, Cleomenes next proceeded to re-establish the public schools, as well as the exercises and ancient order of the meals. The greater number of the citizens entered cheerfully and with alacrity into his views; and the few who still felt repugnance towards them were soon obliged to yield to the general feeling. Cleomenes himself set the strictest example, in his own conduct, of what he wished to enforce. He led the most frugal and abstemious life; he always appeared in a plain habit, and without officers or attendants. His table was extremely simple; nor did he allow music, but, on the contrary, supplied its place by sensible and instructive conversation, sometimes relating to history, or the sciences and arts; and sometimes proposing useful and curious questions, which he thought a much more profitable mode of spending time than in rehearsing idle and not unfrequently profane songs. Cleomenes, having thus re-established the ancient discipline of Sparta, and finding himself securely settled on the throne, once more turned his arms against Aratus and the Achæans. He took several places from them, ravaged the territories of their allies, and at length compelled them to give him battle, in which he completely defeated them and put them to flight. The Achæans were so dispirited with this ill-success, that they sent to request aid of Antigonus, who was then king of Macedon; but, notwithstanding, they were still unable to make head against Cleomenes, who continued the war for several years with various success, until at length the Spartan troops, harassed and worn out by the long continuance of the war, began to give way, and Cleomenes being defeated in a battle with Antigonus, the latter marched into Laconia.

Cleomenes, finding himself pressed on all sides, applied to Ptolemy for aid; but that prince before granting it desired to have his mother and children sent to him as hostages. It was a long time before Cleomenes could make up his mind to acquaint his aged parent with the king of Egypt's demands; but that princess perceiving that her son was labouring under some.

plexity, which she apprehended, from his manner, related herself, began to suspect the true cause, and having, at length drawn the confession from him, she said, with a smile, "Is this the secret you have so long wanted courage to disclose to me? why did you hesitate a moment in inviting me on board a vessel, and sending me to any part of the world where I may be useful to Sparta?" Having prevailed on her son to make preparations for the voyage, and when everything was ready, she led him into the temple of Neptune, in order to take leave of him in private. Having long held him in her arms, and bathed him with her tears, she recommended the liberty and honour of his country to his care. Perceiving her son almost equally affected, she said to him at length, "King of Lacedæmon, let us dry our eyes, that no person when we quit the temple may see us weep or do anything unworthy of Sparta. For this is in our power; events are in the hand of God." She then composed her countenance, and, taking her young grandson by the hand, led him to the ship, which having entered, she commanded the pilot instantly to set sail.

It was about this time, also, that Cleomenes experienced the greatest affliction of his whole life, and one which affected him more than all his other misfortunes, in the death of his consort, Aglatis. From the time of his marriage, which was in early youth, he had entertained the utmost esteem and tenderness for her, and to such an extent that he never could be absent from her during a whole campaign, but made frequent visits to Sparta, that he might converse with her and enjoy the pleasure of her company. From this period the fortunes of Cleomenes seemed to experience a decided reverse. He was unsuccessful in all his engagements, and even advised the Spartans to submit themselves to Antigonus, as their conqueror, and admit him into their city. For himself, finding he could no longer make head against the conquerors, and quite dispirited with his domestic calamities, as well as the loss of his country, he went into voluntary exile, and joined

his mother and children, at the court of Ptolemy. At first, he was coldly received by that prince; but, at length, the superiority of his understanding, together with the generous openness and simplicity of his manners, and that native grace and dignity so peculiar to the Spartan character, won upon Ptolemy, and he received him into his favour; and during the remainder of that king's life Cleomenes enjoyed a distinguished station at his court. He did not, however, live long, and after his death his successor became jealous of Cleomenes, who found his residence in Egypt very uncomfortable, and longed once more to gain possession of his native country. The death of Antigonus, who did not long survive his victory over Cleomenes and the subjection of Sparta, once more revived his hopes; and he entreated of the king of Egypt to assist him with troops and money for that purpose; but the present king, Ptolemy Philopater, who, as we have seen in the rapid sketch of Egypt, was a thoughtless and indolent prince, abandoned to his pleasures, and passing his time in dissipation and licentiousness, paid no attention to the interests of Cleomenes; on the contrary, the courtiers and flatterers of Ptolemy, upon whose conduct the simple and chastened manners of Cleomenes was a silent reproach, sought to prejudice the king against him, insinuating that he was a man of dangerous and ambitious views, and that it would be highly imprudent to allow him to depart and again establish himself in his own kingdom, when he would most likely become a powerful opponent; they even persuaded him that Cleomenes was secretly engaged in a conspiracy against him. Ptolemy, who was too indolent to examine into the truth, and who gave up the whole management of his affairs to his favourites and creatures, was easily led by them, and gave orders that Cleomenes should be secured; and though he was treated with kindness and respect, and his friends allowed free access to him, he was never suffered to go abroad. Cleomenes was in despair at this treatment, and seeing no probability of a termination to his captivity, he attempted to effect his deliverance by force. He concerted with some of

friends, who having formed a plot for getting him out of prison, they ran into the city with drawn swords, hoping to incite the populace to take arms in their favour; but a man joined them. They killed the governor and some of the principal inhabitants, who endeavoured to oppose them, and then ran in a body to the citadel, in hopes of being able to force the gates; but in this also they were disappointed, finding themselves entirely abandoned, and that it would be impossible to succeed in their enterprise, in utter despair they ran on each other's swords, and thus terminated their existence. Ptolemy caused the body of Cleomenes, who perished with the rest, to be hanged on a cross, and ordered his mother and children, with all the women who attended them, to be put to death. When that unhappy princess was brought to the place of execution, she desired, as a special favour, that she might die before the children; but this was denied her, and they were put to death first. After witnessing this distressing sight, she presented her neck to the executioner, merely saying, "Ah, my children, to what a place have we come!"

Thus miserably perished Cleomenes and his family, in the sixteenth year after he had ascended the throne of Sparta.

The Spartans, who, during the voluntary exile of Cleomenes to Egypt, a space of about three years, had lived in hopes of his return, did not nominate a successor; but as soon as the tidings of his death reached them they proceeded to do so. They first selected Agesipolis, a child descended from one of the royal families, and gave him Lycurgus for his companion on the throne. This appointment was contrary to custom, none of his family ever having reigned; but he took advantage of the unsettled state of things, and by the interest he possessed in the state and bribing the Ephori, who were at this time in a grievously corrupt state, contrived to get himself elected. As he had obtained the crown unjustly, so his reign was one of cruelty and injustice: taking advantage of the youth of Agesipolis, he deprived him of his share in the

of that family, he caused his own brother Euclidas to be associated with him in the government. This was the first instance that two kings of one house filled the Spartan throne at the same time.

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of royal friendship." He was buried at Sicyon, the place of his birth, with great magnificence. The Achæans held his memory in such veneration that they offered two sacrifices to him annually, one on his birthday, the other on the day when he freed their city from tyranny; and these sacrifices were continued in the time of Plutarch, 300 years after. Philip soon after caused the younger Aratus, of whom he became very suspicious after the death of his father, to be destroyed in a somewhat similar manner.

After the death of Aratus, Philopœmen became general of the Achæans. As Philopœmen made a considerable figure at this period, and was one of the most distinguished characters of the time, it may be well to give a short account of him. He was born in Megalopolis, a city of Arcadia, and received his education under two of the greatest scholars and philosophers that the city produced. He was naturally of a fiery and impetuous disposition, and very early discovered a predilection for the profession of arms, and took pains to qualify himself for the hardships and fatigues of war, by strengthening his body in the chase and athletic exercises; he would accompany the vine-dressers to their work in the vineyards, and the peasants in cultivating the ground and following the plough. He accustomed himself to endure cold and hunger, and at night slept on straw: he was fond of conversing with philosophers, and of reading their books, but he spent most of his time amongst the soldiery, exercising himself in the use of the bow, throwing the javelin, and other military exercises.

He began to distinguish himself during the lifetime of Antigonus, and was present at the battle of Sellasia, in which that prince defeated Cleomenes; and it was considered that his bravery and prudence had contributed not a little to the victory. Indeed, so sensible was Antigonus of his merit, that he made him very advantageous offers to engage him in his service; but his love for his native country, and, still more, the aversion he felt for the restraints and subserviency of a court life, made him refuse them. After the death of Aratus,

he was made general of the Achæans. One of his first enterprises was against Machanidas, tyrant of Sparta, who, as has just been related, was engaged in war with the Achæans. Philopœmen killed the tyrant with his own hand, and completely routed the Lacedæmonians, who lost on this occasion 4,000 men, together with all their arms and baggage. This victory contributed much to raise the character of Philopœmen. A brazen statue was raised to him by the allies, representing him in the same attitude in which he had killed the tyrant, and which statue was afterwards placed in the Temple of Apollos, at Delphos. After the death of Machanidas, Nabis, his successor, still carried on the war against Philopœmen and the Achæans. Philopœmen carried his victorious arms to the very gates of Sparta, and a desperate battle was fought near that city. The native energy and skill of the Spartans so far prevailed on this occasion, that at first they had the advantage. The Achæans were thrown into disorder, and forced to give way; but Philopœmen coming to the assistance of the vanquished, they faced about upon those who were pursuing them, and charged them with such fury that they were routed with great slaughter. After this victory, which greatly increased the fame of Philopœmen, he returned home laden with spoils.

Nabis did not long survive his defeat. His crimes and enormities had made him detested, not only by his own subjects, but by all the surrounding states. The Ætolians, in particular, who had long wished to subjugate Sparta, took advantage of his sending to them to solicit aid, at once to rid the world of such a monster, and to possess themselves of the city. Alexamenes, a man fitted for the performance of such an enterprise, was therefore sent to Sparta at the head of 1000 infantry; he was likewise accompanied by thirty young men troopers, chosen from the flower of the cavalry, and who had been ordered by the Ætolian magistrates to obey their leader in everything. Nabis received them with great joy. Alexamenes, watching his opportunity, contrived to draw him into a soli-

tary place, where he first attacked Nabis, who, not suspecting such treachery, was taken off his guard, and thrown from his horse. He then gave the word to his troops, who immediately fell upon and dispatched him, covering him with wounds.

Detestable as was the character of Nabis, it forms no excuse for such determined treachery: and Alexamenes received his just reward almost immediately; for, hastening at once to the palace to seize on the treasury of the tyrant, and his troops, after his example, proceeding to plunder the city, the Spartans flew to arms, and, having overpowered the Ætolians, marched to the palace and killed Alexamenes, whom they found there with little or no guard, and solely intent on securing the spoil. When Philopœmen heard of the death of Nabis, he marched at once to Sparta, where he found everything in the utmost confusion. He immediately assembled the principal citizens, and soon prevailed on them by his arguments and reasoning to join their city to the Achæan League.

So sensible were the Lacedæmonians of the benefit conferred on them by Philopœmen, in thus rescuing them from their domestic tyrant, and in placing them under the protection of the Achæans and their allies, which they hoped would prove in some measure a guarantee for their future liberty, that when the palace and furniture of Nabis was sold, it was resolved by public decree to present him with the monies arising from the sale, amounting to 120 talents. But so great was the veneration entertained of his probity and high sense of honour, that no Spartan could be found willing to undertake the commission of presenting him with the gift. At length it was resolved to send Timoleas, who had once been a guest at his house. When Timoleas arrived at Megalopolis, he was received in the kindest manner by Philopœmen, but he was so astonished at what he saw—at the frugality and simplicity of his life and manners, the greatness of his sentiments, and the severity of his whole conduct—that he did not dare offer the present; but

making some other pretext for his journey, returned without mentioning it. He was sent again, but with as little success. At length, on a third visit, he ventured to make him acquainted with the good intentions of the Spartans. Philopœmen expressed the highest gratitude for their liberality, but entirely declined accepting it, advising them to keep their gold to purchase the corrupt and wicked, and not such of their friends as were men of probity; because they might always enjoy the benefit of their virtue and wisdom without any expense to themselves. But Philopœmen, some few years after, sadly tarnished his fair reputation by an act of great injustice towards Sparta, and which it seems difficult to reconcile with his general character. Some exiles from the city had established themselves in some towns along the coast, particularly one named Las, from whence they made frequent incursions upon their native city. The Spartans, in order to put an end to this state of things attacked Las in the night, and gained possession of it. The exiles, thus driven out, applied to Philopœmen and the Achæans. Philopœmen—who still felt some jealousy of Sparta, notwithstanding her reduced and humbled state, although, as a city in alliance with the Achæans, and included in their league, he ought to have protected it—nevertheless secretly favoured the exiles, and prevailed on the Achæan assembly to demand of the Spartans that those persons who had concerted the enterprise against Las should be delivered up to them, and, on their refusal, declared war against them, and, without loss of time, marched an army to within a short distance of the city. Philopœmen again demanded the surrender of those persons who had been principally concerned in the attack upon Las, declaring that they should not be condemned unheard. Upon this assurance they set out accompanied by some of the most illustrious of their fellow-citizens, but were much surprised, on their arrival at the camp of the Achæans, to see their chief enemies, the exiles, at the head of the army. No sooner did the exiles perceive them, than, advancing out of the camp, they assailed them

with insulting language, and afterwards attacked them with great violence. The Achæan rabble joined with them, and, in spite of the prohibition of the magistrates, and the protestations of the Spartans, who pleaded the right of nations, seventeen were immediately stoned to death. The magistrates rescued the remainder, amounting to about seventy-three, from the infuriated mob. But this was not done with a view of saving their lives, but that it should not be said they had been condemned without a hearing; for the next day they were brought out, and, after a sort of mock trial, condemned and executed. After this, Philopœmen and the Achæans proceeded to demolish the walls of Sparta, and imposed on the city the same conditions as on a town taken by storm. The Spartans did not much regret the demolition of their walls; they had been accustomed to subsist without any other defence than the bravery of their citizens; and the walls had only been begun to repel the inroads of Demetrius, and afterwards of Pyrrhus, and completed so lately as the time of Nabis. But when Philopœmen proceeded to abolish the laws of Lycurgus, which had subsisted for more than seven centuries, and had been the source of all their grandeur and glory, and they found themselves entirely subjected to, and dependant on, the Achæans, they felt that they were in a manner annihilated, and that their very existence as a nation had ceased. They applied to the Romans, complaining of the unjust and cruel conduct of Philopœmen; but the Romans were either unwilling to enter into the affair, or did not feel themselves powerful enough at that time to oppose the weight of the Achæan confederacy. Lepidus, the consul, wrote to them on the subject; but Philopœmen and the Achæans sent an ambassador to Rome to justify their conduct.

Philopœmen did not live long after this transaction. He was now near seventy years of age, and had been elected General of the Achæans for the eighth time, and it was his wish to spend the period of his magistracy in peace, and the remainder of his life in quiet.

But the inhabitants of Messene having drawn off from the league, and seized upon an important post called Corone, near their city, Philopœmen, who was at that time at Argos, sick of a fever, no sooner heard of it, than rousing all his energies, he hastened to Megalopolis, his native city, where he presently formed a small body of horse, consisting chiefly of the flower of the nobility, who followed him as volunteers, and advanced upon Messene. The Messenians were commanded by a general named Dinocrates, a man of a dissolute and profligate life, and who bore a particular ill-will to Philopœmen. When Dinocrates learned that Philopœmen with his little band was coming against them, he marched out to give him battle; but at the very first encounter was routed and put to flight. A body of troops, however, who guarded the flat country about Messene, coming up to his assistance, he faced about, and again attacked Philopœmen among the hills. Philopœmen, who was fearful of being surrounded, and anxious to save the young men who had volunteered to follow him, exerted himself to the utmost; but, happening to fall from his horse, he was immediately taken prisoner and carried to Messene.

On his arrival at that city, the inhabitants flocked out to meet him, scarcely being able to persuade themselves of the truth of what they heard. But when they beheld him dragged along in chains, their joy was turned into pity, and many of the spectators could not refrain from tears; but the magistrates, fearing that this feeling might operate so far in his favour as to cause them to require that he should be set at liberty, had him conveyed to a place called the Treasury. This was a subterranean dungeon which admitted neither light nor air, without any door, the entrance being secured by a huge stone rolled against it. As soon as it was night, Dinocrates, who dreaded the popular feeling in his favour, sent one of his servants into the dungeon with a dose of poison. As soon as Philopœmen saw the man advancing towards him, with a lamp in one hand and a cup in the other, he felt little doubt of his errand, and raising himself with some difficulty, for he was weak from his exertions and

long illness, he sat up and enquired what had become of the young Megalopolitans, his companions. Being told they had all saved themselves by flight, he said, "Thou
A.M. 3821. bringest good tidings," friend. Then taking the cup, he immediately drank off the contents, and again laid himself down in his cloak. The poison was not long in taking effect; for, being already very weak and feeble, he soon expired.

The news of his death filled all the cities of Achaia with the utmost grief. The magistrate, with all the young men capable of bearing arms, came immediately to Megalopolis, where it was unanimously resolved to march immediately to Messene, and revenge the horrid deed. The Messenians, terrified at this general combination, sent a deputation to the Achæans, to entreat for pardon, and that an end might be put to the war. This was granted, on condition that they should deliver up the authors of the revolt, and all who had been concerned in the death of Philopœmen. The Messenians were but too glad to be spared on any terms, and readily complied. Dinocrates, to prevent falling into the hands of the enraged Achæans, put an end to his existence, and most of those who had advised the death of Philopœmen followed his example.

The allies next proceeded to solemnize his funeral obsequies; and this was done with so much pomp that it resembled a triumph rather than a funeral. The body was first burned, and the ashes deposited in an urn, after which the procession set out for Megalopolis. The urn was carried by Polybius, the general's son, afterwards the celebrated historian, who was then about two-and-twenty. The soldiers, their heads adorned with crowns, but shedding floods of tears, accompanied the procession, leading those who had been delivered up as prisoners bound in chains. These unhappy wretches were stoned upon his sepulchre, and every possible homage rendered at his interment, and statues were erected to his memory with honorary inscriptions.

Whilst these things were passing in Europe and Greece those

successors of Alexander to whom his territories in Asia had been allotted were equally in turmoil, either amongst themselves or with their cotemporaries. In Syria, Seleucus, surnamed Callinicus, was dead, leaving two sons; the eldest named Seleucus, after his predecessors; the youngest, Antiochus. Seleucus succeeded to the throne; but he was a very weak prince, and could not have sustained his authority either at home or in the provinces, had it not been for a cousin by his mother's side, named Achæus, a man of courage and ability, who assisted him to manage his affairs. Seleucus did not reign long; for whilst on an expedition against Attalus, king of Pergamus, two of his officers formed a conspiracy against him and poisoned him, hoping to

A.M. 3781. rise to the sovereign power. But Achæus governed with so much prudence that he not only kept the soldiers in obedience, but had the two officers put to death. He also prevented Attalus from reaping advantage by the circumstance: indeed so popular was the government of Achæus, that not only the army, but many of the provinces, offered him the crown; but he refused to accept it, and preserved it for the lawful heir, Antiochus, the only brother of Seleucus. Antiochus was but fifteen years old at the time of his brother's death. He was absent in Seleucia when his brother died; but Achæus sent for and brought him to Antioch, where he had him crowned, and assisted him in the government by his advice and counsel, as he had done his brother. Antiochus reigned thirty years, and with such success that he obtained the title of the Great. As soon as he was settled on the throne he proceeded to appoint governors over his different provinces. He sent two brothers, named Molo and Alexander, into the East,—Molo into Media, and Alexander into Persia. Achæus was appointed over the provinces in Asia. He gave the command of the troops about his person to Epigenes, a man of great abilities, and one in whom the troops and people had entire confidence. He retained as his prime minister, Hermias the Carian, who had acted in that capacity under his brother. This Hermias was a man of very little genius, haughty, self-sufficient and

moreover of a cruel disposition, but artful and insinuating. He contrived, by laying himself out to please the king, by adapting himself to all his wishes and inclinations, and by his industry in finding out new methods to please and amuse him, to render himself so necessary to Antiochus that he imagined he could not do without him. Hermias behaved so ill to the two brothers, Molo and Alexander, and they, on their side, looking on Antiochus with contempt, on account of his youth, refused to acknowledge him, and declared themselves sovereigns over their respective provinces.

When the news of this revolt was brought to Antioch, the king assembled his council to deliberate on the best measures to be adopted. Epigenes, with the judgment of a prompt and able general, advised that they should march at once into the different provinces; when, overawed by the presence of their sovereign, they would either return to their allegiance or be easily subdued. But Hermias, who secretly disliked Epigenes, on account of the great reputation he enjoyed, and the trust and confidence reposed in him by the king, and who moreover had a cowardly dread of the danger which might attend the expedition, vehemently opposed this, and advised their marching into Cœlo-Syria, to check the enterprises of Ptolemy. Though Antiochus secretly leaned to the counsel of Epigenes, yet such was the ascendancy, or rather the infatuation, which Hermias possessed over him, that he finally prevailed. Two of his generals were sent against the revolted provinces, while he marched into Cœlo-Syria. But, as Epigenes had foreseen, these generals were unable to make head against the two revolted governors, who, having united their forces, had given them battle, and forced them to retire: themselves remaining masters of the field.

Antiochus was at Seleucia, celebrating his nuptials with Laodice, daughter of Mithridates, king of Pontus, when the news of the defeat was brought him. This greatly damped his pleasure, and put an end to his rejoicing, and he became desirous of immediately marching into Persia. But Hermias

prevailed against the king's better judgment, and it was again given up. Having sent another general into the East, he continued his march into Cœlo-Syria, and advanced as far as the valley lying between the two ridges of mountains named Libanus and Anti-Libanus, but he found the passes so well defended that he was unable to proceed. Still continuing to receive very unfavourable accounts from all the revolted provinces in the East, he again assembled his council, when Epigenes urged, as before, the necessity of the king's marching thither in person, which Hermias as strongly opposed: but this time the whole council joined with Epigenes, and advised that no more time should be lost in suppressing a revolt which, if suffered to proceed, might be the ruin of the empire. Antiochus himself coincided in this opinion, and resolved to return with all speed and proceed against the rebels. Hermias, finding all further resistance useless, affected to come over to the general opinion with great zeal, and to be very earnest in preparing for the expedition; but he secretly cherished the greatest animosity and hatred against Epigenes, and contrived by his manœuvres to prevail on the king not to take him with him on this expedition; his object in this was to remove from about the person of the king a dangerous rival, and thus be able to lessen, by degrees, his esteem and affection for him. This point being gained, he lost no opportunity of prejudicing the mind of the young king against his faithful and disinterested minister, insinuating that he was in correspondence with the rebels, and secretly conspiring against him. Having thus prepared his mind, he bribed one of the domestics of Epigenes to place a letter which he gave him amongst his master's papers; this letter purported being written by Molo thanking Epigenes for the assistance he had rendered him, and pretending to concert plans for the future. He then boldly accused him to the king, and advised that directions should be given for his papers to be searched. Epigenes expressed the utmost surprise and astonishment at the charge; but, on

search being made, the forged letter was found. Antiochus, at the sight of it, with too easy a credulity felt convinced of his guilt, and ordered him to be put to death without even a trial or any further investigation. But the courtiers thought very differently, and, though fear kept them silent, it increased their hatred and dread of Hermias; but, though Antiochus treated thus ungratefully the true friend who had given him such judicious advice, he profited by his counsel; for proceeding, as early in the following spring as the season would permit, he passed the Tigris and compelled Molo to come to an engagement, in which he gained such a complete victory over him that, seeing all was lost, he destroyed himself in despair. When the news of this defeat reached his brother Alexander in Persia, without waiting the approach of his sovereign, or attempting the least resistance, he, together with another of the brothers, named Neolas, first dispatched their wives and children, to prevent their falling into the hands of the conqueror, and afterwards killed themselves. The leaders of the revolt having come to so tragical an end, Antiochus soon restored tranquillity throughout the provinces; and, having appointed fresh governors, returned home. The wicked Hermias, not satisfied with having supplanted and destroyed the man whom he looked upon as his rival, and of whom he had felt constantly jealous, went on plotting and intriguing, till at length he began to aspire to the sovereign power. The birth of a young prince soon after, instead of quashing these presumptuous and disloyal hopes, rather increased them. He thought that if he could by any means remove Antiochus out of the way, he might contrive to get himself appointed guardian to the child, and thus reign with unlimited power; at the same time the arrogance and cruelty with which he treated every one made him universally detested; and the people groaned under a government which the conduct of the prime minister rendered insupportable. Even Antiochus himself began at last to feel shackled by him, and to open his eyes to the true character of his favourite; but, such was the ascendancy he had gained over

m, that he knew not how to act. At length Apollophanes, chief physician, who, by virtue of his office, had free and unlimited access to the king, undertook to inform him the real state of things. He found Antiochus ready to listen to him, and glad of a true friend to advise with. Apollophanes not only represented to the king the tyranny which Hermias exercised over his subjects, but even hinted at the life of the monarch himself was not altogether safe in his machinations; reminding him of the fate which had befallen his brother in Phrygia, and advising him to guard against similar treachery. Antiochus, whose suspicions had been previously awakened, was glad to meet with such a counsellor, and concerted measures with his physician to rid himself of so dangerous a minister. He had not, however, sufficient courage or confidence in his own power to proceed against him openly; but, having taken him into a solitary place, where some persons were at hand for the purpose, he caused him to be assassinated. So universal was the joy occasioned by his death, that people were not very scrupulous in examining into the manner of it, which certainly was disgraceful and treacherous, and unworthy the character of Antiochus.

Tranquillity being thus restored, and Antiochus feeling himself more firmly seated on the throne, and more at ease than he had ever been since his accession, he remained some time at Antioch. Meanwhile his cousin Achæus, whom at the time of his accession was governor over some distant provinces, and to whom, as it has been already stated, the crown had been offered on the death of Seleucus, Antiochus, being at that time very young, and also at a considerable distance, but which offer he had steadily refused, preserving it to the lawful monarch, and who in consequence of his fidelity had been rewarded with the government of all the provinces in Asia Minor, had by his skill and ability not only preserved them in subjection and tranquillity, but even recovered some which had been seized upon by Attalus, king of Pergamus.

This success and reputation drew upon him the envy and jealousy of the courtiers who were about Antiochus, and a report was spread that he intended to usurp the crown. Finding he had become an object of suspicion to his cousin, and with a view of preventing the evil designs of his enemies by forestalling them, he came to the resolution of rendering himself independent, and caused himself to be declared king of those provinces over which he presided, and, having done so, sent to request the assistance and amity of the king of Egypt. Ptolemy Philopater, who at that time was king of Egypt, was not on good terms with Antiochus, his father Evergetes having made encroachments on Cœlo-Syria, which had given rise to much animosity during the lifetime of Seleucus Callinicus, and which had continued to his sons. Philopater, who was an indolent and dissipated monarch, disliking trouble and business of any kind, was glad to avail himself of such an ally as Achæus, who he hoped would keep Antiochus in check, and readily entered into a treaty with him. When Antiochus was informed of what was passing, he lost no time in proceeding into Cœlo-Syria, that he might put down the insurrection of Achæus. He had on a former occasion marched as far as Mount Libanus, with a view to recovering Palestine and Judea, on which Ptolemy Evergetes had encroached, assigning as a reason that the whole of Palestine belonged to the crown of Egypt, it having been included in the partition of the empire given to his great-great-grandfather Ptolemy Soter ; but he had been obliged to return and march into Persia in order to quell the revolt of the two brothers, Molo and Alexander. Achæus and Philopater now prepared to meet Antiochus and give him battle. At the commencement of the campaign the king of Egypt had sent his generals into the field ; but as these were defeated in one or two battles, and Antiochus having marched into Palestine, passed the river Jordan, and possessed himself of all that part of the country, which had once belonged to the tribes of Reuben and Gad, Ptolemy became alarmed, and rousing himself to action, resolved to give him battle in Persia.

On the opening of the campaign in the following spring, he placed himself at the head of an army of 70,000 foot, 5,000 horse, and sixty elephants ; with these he marched through the deserts which separate Egypt from Palestine, and came up with the army of Antiochus near Gaza. The two armies lay encamped near each other a considerable time, during which they were constantly engaged in skirmishes, but without coming to anything decisive. At length the two kings drew up their forces in battle array ; they each rode at the head of their lines to animate their troops. Arsinoe, the wife of Ptolemy, accompanied him in this expedition. She exhorted the soldiers before the battle to behave manfully, and remained with her husband even during the heat of the engagement. At first Antiochus had the advantage ; but, suffering himself to be carried away inconsiderately in the pursuit, Ptolemy returned to the charge and obliged the enemy's centre to give way. Antiochus perceived his error when too late : he was obliged to retreat, and retired first to Raphia, and afterwards

A.M. 3757. to Gaza, with the loss of 10,000 men killed, and 4000 taken prisoners. This battle, which was called the

battle of Raphia, so discouraged Antiochus that he did not attempt anything further during that campaign, but returned to Antioch. All Palestine and Cœlo-Syria immediately submitted to Ptolemy. These countries had been long subject to the Egyptians, and preferred remaining under their old masters to exchanging them for new. Ptolemy before his return home was desirous of visiting Jerusalem. Not satisfied with viewing the temple from the outside and outer court, beyond which no Gentile was allowed to go, he insisted on entering the sanctuary, and even the Holy of Holies, though informed by the high-priest that this was expressly contrary to the law of God, none being permitted access to the *sanctum sanctorum* but himself, and that only once in the year, on the day of expiation. He was not, however, to be deterred ; indeed the opposition seemed only to inflame his curiosity. The priests and Levites formed themselves into a body to oppose him, and the people lifted up their hands with bitter lamentations, imploring heaven

not to suffer such a sacrilege; and, indeed, when the king had proceeded as far as the second court, and was preparing to enter the Holy of Holies, he was seized with such a sudden terror and disorder that he was carried off half dead. Instead of receiving this as a judgment from heaven for his impiety, he became incensed against the Jews, whom he threatened with his revenge, and on his return raised a cruel persecution against those Jews who were in Alexandria, whom he endeavoured to compel to worship false deities.

Had Ptolemy followed up his success he might have gained considerable advantage over Antiochus; but he was only intent on returning again to his idle and licentious habits. This gave great discontent to his subjects, who despised his effeminacy and detested his dissoluteness: they could not conceal their disgust: and this was the cause of much of the troubles which at that time distracted Egypt, and even at one time broke out into a rebellion that had nearly driven him from the throne; but his excesses at length brought on a premature death, and he left his kingdom to an infant son not more than five years of age, as has been related in the account of Egypt.

Antiochus meantime, after his defeat, hastily returned to Antioch, and, being desirous of turning his arms against his cousin Achæus, was glad to conclude a peace with Ptolemy, by resigning all claim on Cœlo-Syria and Palestine. He next concluded a treaty with Attalus, king of Pergamus, who was equally with himself opposed to Achæus: they attacked him with their united forces, and compelled him to abandon the open country and shut himself up in Sardis. Antiochus laid siege to the city, which Achæus defended for above a year. When Ptolemy, who was still in league with Achæus, heard of his being so closely besieged, he was desirous of liberating him, and offered a large reward to two Cretan officers in the service of Antiochus, if they would assist his escape. These two men played a double part: they first accepted the king of Egypt's bribe, and then, revealing the whole affair to Antiochus, offered after procuring his escape to deliver Achæus up to him. Antiochus was

but too glad thus to gain possession of the person of his enemy, and promised a reward adequate to the service ; the two captains easily gained admission to Achæus, and showing him the credentials they had received from Ptolemy, pretended they were going to convey him to Egypt. Achæus, not doubting their sincerity or the testimonials from his friend and ally, trusted himself to their guidance ; but no sooner was he out of the castle than they delivered him up to Antiochus, who, to prevent any farther danger from him, caused him to be immediately beheaded.

Antiochus, who by this act of treachery towards his once faithful friend and cousin saw himself rid of all from whom he anticipated danger, began to concert measures towards
A.M. 3759. accomplishing a design he had long had in view : this was to raise the empire of Syria to its pristine glory by re-conquering and re-uniting to it all those territories that his predecessors had ever possessed. For this purpose he crossed the Hellespont, and laid siege to the cities of Smyrna and Lampsacus ; he possessed himself of all the Thracian Chersonesus, and began to rebuild the city of Lysimachia, which the Thracians had demolished a few years before, with the design of forming a new kingdom there for his second son Seleucus, and making this city the capital. The inhabitants of the Chersonesus, as well as all those Grecian cities in Asia Minor which yet enjoyed their liberties, foreseeing that they should be brought under subjection, and unable of themselves to resist so powerful an enemy, applied to the Romans for aid. The Romans were already jealous of the progress Antiochus was making in the East, and were fully sensible that it was not to their interest to suffer him thus to extend his power ; they were therefore glad of the opportunity of opposing some check, and immediately sent ambassadors to him on behalf of those cities. Antiochus affected to be much incensed at the interference of the Romans, declaring they had no business in the affair : he dismissed the deputies sent to confer with him very abruptly, and treated them with great rudeness. The Romans no longer hesitated to declare

war against him ; but, being sensible that they had a powerful enemy to deal with, they omitted nothing they thought likely to ensure them success. They appointed processions for two days to implore the protection of the gods, whose will they consulted by omens and auspices, and made a vow, in case the war should terminate in their favour, to solemnize the great games for ten days, and to make offerings in all the temples. The senators were forbidden to reside more than a day's journey from Rome, and not more than five were permitted to be absent at one time. When everything was prepared, the consul, Acilius, on whom the charge of the expedition had fallen by lot, set out at the head of a powerful army. These events occurred about the close of the second Punic war, when Hannibal, the Carthaginian general, fearing that he might be delivered up to the Romans, had fled secretly from his country, and thrown himself for protection on Antiochus, in whose court he took refuge. Antiochus gladly received the fugitive, and consulted with him as to the best means of carrying on the war. Hannibal advised his proceeding at once into Italy, assigning as a reason that it was only in their own country that the Romans, with whose skill and prowess he was well acquainted, could ever be conquered ; and offering, if a hundred galleys and about 10,000 troops were allowed him, to sail at once to Italy and so distress and harass the Romans that they should be obliged to remain at home, from the necessity of defending their own coasts ; whilst the king himself should proceed with all due expedition to the coasts of Greece directly opposite to Italy, in order to cross over, should a favourable opportunity present itself. Antiochus and the most sage amongst his council could not but approve of this judicious advice, of which they saw the value ; but his courtiers and flatterers, many of whom were jealous of Hannibal and his influence with the king, represented that, should this plan be followed, all the honour would be ascribed to Hannibal he having suggested it,—that there was not any doubt whatever but that Antiochus would prove victorious,—that he ought to

have all the glory of the war ; and that for this reason, it would be necessary to draw out another plan without having any regard to that of the Carthaginian. They also insinuated that Hannibal was holding secret correspondence with the Romans, and that, while openly professing friendship, he was secretly concerting means to betray him. These suggestions had considerable effect on the mind of Antiochus, and made him treat Hannibal with less confidence. When Hannibal perceived this he came to an explanation with the king, in which he put him in mind of the enmity he had entertained for the Romans, even from his earliest years, which enmity had kept him for more than thirty years in arms against them, and had at length driven him from his country in time of peace, and compelled him to accept an asylum in his dominions ; adding, that whilst he continued the war against them he might place Hannibal at the head of his friends, but that should he incline to peace he must apply for counsel to others, not to him. This discourse had the effect of restoring Hannibal to the king's confidence ; but the mean jealousy of the courtiers so far prevailed as to prevent his advice from being followed, and Antiochus, setting out immediately into Greece, seized the pass of Thermopylæ, and adding to the strength of the natural fortifications by walls and entrenchments, imagined he was secure from any attacks of the Romans ; indeed so impregnable did the place appear, that Acilius, the Roman consul, almost despaired of success. But Acilius had serving under him as lieutenant, a young man known afterwards in history as Cato the Censor, or the elder Cato, great grandfather to the celebrated Cato, or Cato of Utica. He was at this time in the prime and vigour of life, of a bold and enterprising disposition, and capable of achieving any desperate undertaking ; and, having learned that the Persians under Xerxes had traversed the top of the mountain by a secret path ; he set out by night, at the head of a small but valiant detachment, for the purpose of discovering it. After wandering about all night amid rocks and precipices almost inaccessible,

they thought they heard, about break of day, the sound of human voices, and proceeding in the direction soon perceived the Grecian camp with the advanced guard a little below them. Cato hereupon made a halt, and, selecting a few of his adventurous band on whose courage and fidelity he knew he could rely, sent them to endeavour to seize one of the enemy, and if possible to bring him alive, that he might learn the number and disposition of the enemy, what their preparations and means of defence, &c. They executed their commission with great dexterity, and soon brought him a prisoner from whom he learned the particulars he wanted; without loss of time he ordered the trumpets to sound and began to descend the mountain, sword in hand. The consul was no sooner apprised of this than he attacked the entrenchments below. The soldiers of Antiochus, thus taken by surprise, and considering themselves surrounded, were thrown into the greatest confusion and consternation. Antiochus, himself, at the beginning of the affray received so severe a wound on the mouth from a stone that he was obliged to leave the field, after which his army no longer able to stand against the Romans, retreated in the greatest confusion, crowding forward and pushing each other down the precipices and into the morasses, where many of them perished miserably. The remainder were cut to pieces by the victorious Romans, with the exception of 500, who with Antiochus escaped to Chalcis. After the battle the Roman consul received Cato, who was pale and exhausted with his great exertions, with the greatest joy, taking him in his arms, and declaring that the Roman people could never sufficiently reward his services; he soon afterwards sent him to Rome with the news of the victory.

The tidings caused the more rejoicing amongst the citizens, inasmuch as they had greatly doubted the success of the war against so powerful and renowned a prince; and indeed, had it not been for the enterprize and ability of Cato, it probably would never have been effected. It is worthy of remark, that

Cato some time previous to this had himself been consul, and commanded the armies in Spain; yet did he not consider that accepting the office of a subaltern for the service of his country was any disgrace to him, so noble and disinterested was the Roman character, always preferring the honour of their country to their own. From this period the fortunes of Antiochus seemed to turn; his fleet, under the command of Hannibal, sustained a signal defeat soon after from the Rhodians, who, by the excellence of their ships and the dexterity of their seamen, so superior to those of the Asiatic king, were more than a match even for that great captain. They drove him into port, and blockaded him so closely that he was unable to act, or render any assistance to Antiochus, who, on hearing the news of this defeat, and learning soon after that the Roman consul was advancing by hasty marches into Macedonia, and preparing to pass the Hellespont and enter Asia, became so disconcerted that he took measures which were directly contrary to his own interest. Instead of leaving his troops in those cities which bordered on the Hellespont, whereby he might have retarded, if not prevented, the advance of the Romans, and thus given himself time to make preparations for defence; he suddenly recalled them, and that in so precipitate a manner that they left all their provisions and ammunition behind them, of which there were considerable quantities laid up, and which all fell into the hands of the Romans, who were thus furnished with plenty at the expense of the enemy; and who, finding that the Hellespont was entirely unguarded, passed over without any opposition, and advanced into Asia as far as Troy. Here they halted for some time, considering Troy as the cradle of their origin, from whence they had set out to settle in Italy. The inhabitants of the city were rejoiced in their turn, at thus seeing their posterity not only conquerors of the West, and of Asia, but now returning to lay claim to a city once possessed by their ancestors, imagining they saw Troy rise from her ashes in greater splendour than ever. They

felt like parents and children meeting after a long absence. The Romans being equally delighted to see themselves in the ancient abode of their forefathers.

Antiochus, when he found that the Romans had passed the Hellespont and had actually entered Asia, became seriously alarmed, and anxious, if possible, to put an end to the war. He therefore, resolved to send an embassy to the Romans to treat for peace. The consuls had been changed, and Cornelius Scipio was now chosen, under whom his brother Scipio Africanus served as lieutenant. It so happened that Antiochus had at this time in his camp a son of Scipio's, a child whom some of his people had taken at sea, as he was going in a boat from Chalcis to a neighbouring part. Antiochus, who was well acquainted with the noble character of Scipio, resolved to return the child to his father without a ransom, not doubting but through such an act of generosity it would have due weight on his mind. Scipio at this time lay sick at Elæa, whither Antiochus, who was himself encamped at Thyatira, sent him his son, at the same time proposing to give up several cities to the Romans, and to refund half the expenses of the war. The ambassador was likewise instructed to endeavour privately to conciliate Scipio Africanus, and, in addition to returning his son without ransom to offer him, a large sum of money if he would undertake to mediate a peace. Scipio, though greatly rejoiced at again receiving his son, was not to be swerved from his duty to his country. He returned for answer, that he could not but be strongly affected at the release of his son, and that as a private man he should ever preserve the strongest sense of gratitude for so precious a gift; but that in his public capacity he must expect nothing from him. That with regard to the terms of peace, the Romans would be satisfied with nothing short of his restoring all the cities of Asia on either side Mount Taurus to their liberty, in the same manner as they had done Greece. And that as to the expenses of the war, as he had unjustly been the occasion of it, and therefore ought to defray the whole expense. Adding,

that as a good and faithful friend, the best advice he could give him was to lay down his arms and not reject any terms which might be proposed to him.

Antiochus thought harder conditions could not have been prescribed had he been conquered. He, therefore, broke off the negotiations and prepared for renewing the war. He passed over the river Hermus, and encamped near Magnesia. The Romans soon came up with him, under the command of Cornelius Scipio, his brother Africanus being still too ill to leave Elæa. The armies continued some time in sight of each other. Antiochus, who had strongly fortified his camp, did not once move out of it, but lay perfectly still. The Roman consul, finding he was resolved upon not venturing a battle, summoned a council to consider on what was best to be done, seeing that, as the winter was at hand, it would be necessary at once to force the entrenchments and attack the enemy in their camp, or to retire into winter quarters and discontinue the war till the following year. It was unanimously resolved to take advantage of the ardour of the troops, who showed the utmost contempt for an enemy that, notwithstanding the superiority of numbers, could not face them in the field, and attack Antiochus at once. The king, finding further delay useless, marched out his troops, and prepared for battle. His army consisted of several nations; the main body amounting to 16,000 foot, drawn up after the manner of the Macedonian phalanx, and divided into ten bodies, between each of which were posted two enormous elephants. The sight of these alone was sufficient to inspire terror. On their backs they carried towers containing fighting men, and their heads were decorated with plumes of feathers, with ornaments of gold, silver, purple and ivory. In addition to the phalanx, the centre contained several thousand troops, both horse and foot, composed of the flower of the Medes and other neighbouring nations, together with the Asiatic Gauls. The right wing, which was commanded by the king in person, consisted chiefly

of slingers and archers ; and the left, over which he placed Seleucus his son, and Antipater his nephew, was chiefly composed of cavalry, with Arabian bowmen mounted on camels, whose swords were six feet long ; in front of this wing were placed chariots armed with scythes.

The army of the Romans was greatly inferior in point of numbers, but the consul arranged it with the greatest skill and care ; the centre consisted entirely of Romans, whilst the Latins and other auxiliaries composed the two wings. On the morning of the battle there was so dense a fog that the soldiers of the king's army could not distinguish each other, or act in concert ; and their slings and bowstrings were so much softened by the damp as to obstruct the use of them. The Romans, who used chiefly heavy arms, were not inconvenienced in this way ; their army too, being of less extent, they could more easily see one another. The chariots armed with scythes, on which Antiochus had placed great dependence for carrying devastation into the enemy's ranks, were the first to cause his defeat. Opposed to them was the right wing of the Romans, which was commanded by Eumenes, king of Pergamus, and in which were posted some Cretan archers and slingers. Eumenes ordered these to pour upon them from every quarter darts, stones, and javelins, accompanied with deafening shouts. All this terrified the horses, which, tacking about, turned the chariots against their own troops, and in their fright running into the main body of the army, broke the phalanx, and threw it into confusion. The Romans, perceiving this, charged them vigorously, and would soon have put them to flight, had they not been called off to the assistance of their left wing. Antiochus, who commanded his own right wing, was opposed to the left of the Romans, which he had vanquished and put to flight, driving them back as far as their own camp.

The Roman consul, before the battle, in order to guard the camp, had left behind Marcus Emilius, a military tribune, with

two thousand troops. No sooner did Emilius perceive the flying Romans, than he commanded his soldiers to run to meet them, and, reproaching them for their cowardice, to sheath their swords in all who refused to face about. This resolute conduct of the tribune had the desired effect. The flying troops first made a halt, and then returned to the fight; and just at this juncture, receiving assistance from Attalus, brother of Eumenes, who came to their aid from the right wing, they pressed hard upon Antiochus, who began to give way, and finding himself charged on every side, at length turned his horse and retired. The rout now became general. The victorious Romans rushed forward over heaps of slain, until they reached the king's camp, which they plundered. There fell in the battle on the side of Antiochus no less than 50,000 foot and 4,000 horse. Vast numbers on occasions of defeat is a disadvantage, and indeed sometimes helps to contribute to the loss of a battle, as they encumber one another, and are in each other's way. On the side of the Romans there only fell 300 foot, and about twenty-four horse. Neither Hannibal nor Scipio Africanus were in this battle: Hannibal, with the fleet, being still under blockade by the Rhodians, and Scipio not sufficiently recovered to leave Elæa.

Antiochus, immediately after the battle, withdrew to Sardis; from thence he soon after, together with his son Seleucus, passed Mount Taurus, in order to return into Syria. On his arrival at Antioch he dispatched ambassadors to the Roman consul to negotiate a peace. Amongst them was his nephew, Antipater, who was directed to apply to Scipio Africanus to use his interest on their behalf. They did not affect to exculpate Antiochus, but merely sued for peace, reminding the Romans of the vicissitudes of human affairs, and particularly of the uncertainty of war; that they should not lay too much stress on their present prosperity, but be willing to use their victory with moderation.

The Romans returned for reply that they should insist on no other terms than those proposed before the battle; namely,

that Antiochus should evacuate all Asia on their side Mount Taurus; that he should pay all the expenses of the war, and that Hannibal, their ancient and inveterate foe, should be given up to them. They added that, as on one hand the Romans never suffered themselves to be too much depressed by adversity, so on the other they were not carried away by prosperity; but that they never could consider Antiochus sincere, in his desires of peace whilst he gave refuge to Hannibal. These conditions were all complied with by the Asiatic king. Five hundred talents were paid down immediately towards defraying the expenses of the war, and hostages given till the payment of the rest. One of these hostages was Antiochus, a younger son of the king. As to Hannibal, learning how matters were going, he made his escape, and provided for his safety by flight.

When the tidings of this victory reached Rome, it caused the greatest rejoicing in the city. Prayers and sacrifices were offered to the gods for three days by way of thanksgiving.

Antiochus did not live long after this ignominious termination of the war. He found great difficulty in raising the money wherewith to pay the Romans, and a few months afterwards went into the eastern provinces in order to raise a sum of money that was due to him. When in the province of Elymais, he was informed there was a considerable treasure in the temple of Belus. This was a temptation too strong to be resisted; therefore, under pretence of the inhabitants of that province having rebelled against him, he entered the temple at night and carried off the riches which had been religiously kept there during a long series of years. This sacrilege so exaspe-

A.M. 3817. rated the populace, that they rose up in arms, and murdered both him and his followers. Thus miserably perished a monarch, one of the most powerful and celebrated of all Alexander's successors, and one whose achievements in the earlier period of his life had procured him the surname of the Great. He was distinguished for his liberality as well as for his justice and clemency; and, until the age of fifty,

his conduct was such as to acquire for him the esteem and admiration, not only of his own subjects, but of the world at large. The Romans looked upon him as the most formidable enemy they had yet encountered; so much so, that at the commencement of the war they greatly doubted of success, and their joy was in proportion when they found he was really vanquished. It is he also who is no doubt referred to in the prophecies of Daniel, under the appellation of the King of the North, and the principal actions of whose life are so remarkably pointed out in the 11th chapter, verses 10 to 19, that they cannot well be mistaken for any other, and this nearly 400 years before they actually took place, concluding with the remarkable sentence, so descriptive of the termination of his career, "Then he shall turn his face towards the fort of his own land; but he shall stumble and fall, and shall not be found."

Antiochus was succeeded by his eldest son, Seleucus Philopater. His reign was short and very troubled. The thousand talents which he had to pay annually to the Romans in consequence of the treaty entered into with his father, exhausted all his resources, and occasioned him to burden his subjects with continual taxes. Having understood that there was considerable treasure laid up in the Temple of Jerusalem, he sent Heliodorus, one of his principal officers, thither to seize it. On his arrival, the whole city was in the utmost consternation at this intended sacrilege. The priests, dressed in their sacred vestments, prostrated themselves at the foot of the altar, craving the protection of Heaven. The people hastened to the temple in crowds covered with sackcloth, and on their knees, with uplifted hands, entreating the holy place might not be so profaned.

When Heliodorus, with his guard, approached the treasury to break it open, there suddenly appeared a horse, richly caparisoned, which, rushing towards him, struck at him with his forefeet. A man with glittering armour and terrible aspect sat on the horse. Heliodorus was so overcome by this vision that he fell from his horse, and was taken up speechless and without

signs of life ; and being put into his litter, was carried from the spot, whilst the temple, which before echoed with nothing but lamentations, now resounded with the shouts of the people returning thanks to the Almighty for their signal deliverance. The friends of Heliodorus now applied to Onias, the high priest, to invoke Heaven in his favour. Onias immediately offered a sacrifice for his recovery, and Heliodorus himself, on his restoration, made solemn vows and offered up sacrifices. He then returned home, informing the king of all that had passed, and adding, if he had any enemy whom he wished to be rid of, to send him thither on such an expedition ; "For," said he, "He who inhabiteth the heavens is present in that place. He is the Guardian and Protector of it, and He will destroy all those who go thither to injure it."

Seleucus, who was under great difficulties and scarcely knew what course to pursue, sent to Rome for his brother Antiochus, who had gone thither at the conclusion of the peace as one of the hostages ; but now Seleucus, wanting him probably to advise and consult with, sent Demetrius his only son, who was but twelve years of age, as a hostage in his room. After he was gone, and before Antiochus could reach his brother, the wicked Heliodorus, taking advantage of the absence of the two heirs to the crown, imagined if he could get rid of Seleucus he might seize upon it for himself. He therefore caused him to be secretly carried off by poison. Antiochus, afterwards surnamed Epiphanes, had reached Athens on his way home from Rome when he received the news of his brother's death. He was at the same time informed not only that Heliodorus, the usurper, had a very strong party ; but also that another was forming in favour of Ptolemy Philometer, the youthful king of Egypt, who, as has been stated in the sketch of that country, was the son of Ptolemy Epiphanes and Cleopatra, daughter of Antiochus the Great. This young prince was born in the same year in which his grandfather died : he had been left an orphan at the early age of six years by the death of his father, who fell a sacrifice to his vices and irregularities when scarcely thirty

years old. Cleopatra was appointed regent of the kingdom during her son's minority. Cleopatra was a princess of great moderation and prudence ; and during her life peace was maintained amongst the different countries. But she died the same year as her brother Seleucus ; and a nobleman of great distinction in Egypt, named Lenæus, and the chief eunuch Eulæus, were appointed guardians to the young king. Taking advantage of the unsettled state of things in Syria, and the absence of the rightful heirs of the crown, they sent to demand the restitution of the provinces of Cœlo-Syria and Palestine, which, they contended, had been affixed to the crown of Egypt at the division of the empire between the four successors of Alexander, and which had been forcibly wrested from them by Antiochus the Great. They also affected to lay claim to Syria itself for the young king in the right of his grandfather. In this difficulty Antiochus applied to Eumenes king of Pergamus, and his brother Attalus. He was moreover a man of insinuating manners and address, by which means he gained many partizans on his way to Syria ; so that on his arrival Heliodorus was expelled with little difficulty : and he ascended the throne. One of the first acts of his reign was to endeavour to settle the differences with his nephew the king of Egypt. That young prince having attained his fifteenth year, was declared of age, and great

A.M. 3830. preparations were made in Alexandria for his coronation. Antiochus sent Apollonius, one of the chief noblemen of his court, to be present on the occasion as his ambassador, and to congratulate him in his name ; but he secretly desired him to learn if possible the intentions of the court with regard to Palestine and Cœlo-Syria. Apollonius on his return reported that preparations were making for war : whereupon Antiochus resolved without loss of time to carry his arms into the enemy's country, and not to wait for their invading him in his own dominions : he imagined that his nephew, scarcely sixteen, could not be capable of offering much resistance ; and the Romans were so

much engaged with their own affairs, and the wars they were carrying on against Philip king of Macedon, that he thought they would have no leisure to assist the Egyptians. The present juncture therefore seemed very favourable to his views, and having dispatched an embassy to Rome, of which Apollonius was one, to carry the tribute that was due, and to endeavour by arguments to conciliate the Roman people, he put himself at the head of his army and marched to the frontiers of Egypt. Ptolemy went out to meet him, and the two armies came to an engagement near Peleusium. Antiochus was completely victorious; he repulsed Ptolemy and obliged him to return; after which, as the season was far advanced, and having fortified the frontiers so as to prevent any advance of the Egyptians, he returned to Tyre and put his troops into winter quarters. Early in the spring, as soon as the season would permit, he again invaded Egypt, both by sea and land; for which he had been making preparations all the winter.

Ptolemy on his side made great preparations also: but he was an indolent and effeminate prince; always keeping as far as possible from danger, and not even shewing himself to those who fought for him. His army was soon overcome. Antiochus took the city of Peleusium, and continued his march into the very heart of Egypt. He treated the vanquished with the greatest clemency, rode himself up and down amongst his soldiers, and obliged them to discontinue the slaughter. By this conduct he gained the confidence of the Egyptians, so that as he advanced up the country the inhabitants came in crowds to submit themselves to him. He took all the principal cities, except Alexandria. He also affected the greatest regard and friendship for his young nephew, who having surrendered himself, he immediately set at liberty. He lived constantly in his society, and they had but one table. But no sooner had he made himself master of the country than he seized on everything he thought fit, and enriched himself and his soldiers with the spoils of the Egyptians.

Whilst these things were passing in Egypt an insurrection took place in Judea; which when Antiochus heard of he hastened thither, and made himself master of Jerusalem: which he took by storm. He treated the inhabitants with great cruelty, abandoning the city to the fury of the soldiers; and, not satisfied with this, he forcibly entered the temple, carrying away the altar, the shewbread, and the candlestick with seven branches belonging to the sanctuary, together with many of the golden vessels and other utensils belonging thereto, and having placed some of his own creatures over the province as governors, returned with his spoils to Antioch. During his absence from Egypt, the Alexandrians, seeing that Ptolemy Philometer their king was entirely in the hands and under the control of his uncle, and considering him as lost to them, seated his younger brother upon the throne. Antiochus, upon this, returned a third time into Egypt, under pretence of restoring the dethroned monarch. He defeated the Alexandrians in a sea-fight, and, marching up to Alexandria, laid siege to it. In this extremity, the new king,—who was called Evergetes II., and sometimes by a more opprobrious epithet, Physcon, or the Glutton, in consequence of his intemperate love of eating,—acting under the advice of his ministers, sent ambassadors to Rome to solicit aid. The Roman senate, fully sensible that it would not be to their interest to offer Antiochus to make himself master of Egypt, and thereby render himself as formidable an enemy to their commonwealth as his father had been, immediately sent an embassy into Egypt to endeavour to put an end to the war: they waited first upon Antiochus, and afterwards upon Ptolemy, desiring they would suspend hostilities; and that, should either party refuse compliance, they should no longer be considered as the ally of the Roman people. About the same time the Rhodians sent ambassadors to Alexandria, to endeavour, if possible, to terminate the differences between the two crowns. Antiochus, being himself thus pressed, and that he was likely to have Romans upon him, declared that he had no other design

than that of restoring the crown to the elder of the two brothers, and with whom he had entered into a strict friendship, and that were he recalled and replaced on the throne he would immediately terminate the war. Philometer hereupon returned to Alexandria, and Antiochus, having raised the siege, withdrew his forces, leaving his nephew apparently in possession of the whole kingdom, Pelusium excepted, which he retained as a key to Egypt, by which he might enter the country whenever he pleased. His view was to keep up a constant enmity and war between the brothers; by which means they should so weaken each other as to enable him at length to overpower both. But Philometer, though, in consequence of the effeminate manner in which he had been educated, had been rendered an easy dupe to his uncle, to whom he had made but little resistance, and of whose designs he did not at first perceive the tendency, was nevertheless not deficient in natural penetration: he began at length to open his eyes to the real nature of his views, and Antiochus' keeping possession of Pelusium convinced him that it was his intention at the first suitable opportunity to make himself master of Egypt. He therefore sought to bring about a reconciliation with his brother: this, through the mediation of their sister Cleopatra, was soon effected, and Egypt was for a time restored to tranquillity.

Had Antiochus been sincere in his professions, he would have rejoiced to hear of the reconciliation of the two brothers; on the contrary, no sooner was he informed of it, than fearing he should loose Egypt altogether, he again prepared to invade it with all his forces. He sent his fleet to Cyprus, to preserve the possession of that island, and marched himself at the head of a powerful land army, towards Alexandria. The brothers, in this extremity, sent into Greece to solicit aid of the Achæans, and Philometer, in the hope of conciliating his uncle, sent an embassy to meet him on his route, stating, in the most submissive terms, that he was well aware he owed his restoration to him, but conjuring him not to destroy his own

work by employing the sword, but to state in an amicable manner his pretensions. Antiochus upon this threw off the mask, and told the ambassadors at once, that he insisted upon having the island of Cyprus, the city of Pelusium, and all the land along the arm of the Nile,—in short, the principal part of the land of Egypt,—resigned to him for ever, and that he would not conclude a peace on any other terms. It so happened that the Roman ambassadors had not left Alexandria when the news of Antiochus' intended invasion arrived; they therefore waited his approach, and when he was within a mile of Alexandria they waited upon him, and presented him with the decree of the Senate. Antiochus, perceiving amongst them Popilius, with whom he had been on terms of friendship during his residence as a hostage at Rome, opened his arms, and wished to embrace him as an old friend; but Popilius, who considered that all private claims must yield to those of his country, desired him first to read the decree of the Senate, and give him his answer upon it. Antiochus having perused it, said he would consider of it, and consult with his friends. Popilius upon this stepping up to him, and with a wand that he had in his hand, drawing a circle round him, said, "Answer the Senate before you step out of that circle." Antiochus was so astounded and overawed at the resolute conduct of the ambassador, that he at once consented to accede to all that was demanded of him.

It is probable that neither would the Roman Senate have been so bold, nor the king of Syria so submissive, had not intelligence arrived at Alexandria only a few days before of the victory gained by the Romans over Perseus, king of Macedon. From this period, the Roman name and power became so formidable that everything seemed to give way before them; and no nation or people dared to offer them resistance.

Antiochus stipulated to quit Egypt by a stated period, and Popilius and his colleagues returning to Alexandria, confirmed the treaty between the brothers, and left them in full possession of the kingdom. They then crossed over to Cyprus, and having sent home the Syrian fleet, resigned that island also to

the Egyptian kings, and returned to Rome to acquaint the senate with the success of their embassy. Antiochus, thus compelled to relinquish his claims on Egypt, returned to Antioch, where he conceived the design of compelling all the nations which were under his sway to adopt one religion. He therefore published a decree, commanding them to lay aside their own religious ceremonies and particular usages, whatever they might be, and worship the same gods, and after the same manner, as he did; and in order to enforce this edict, he sent commissioners into the different provinces of his empire to see it punctually executed. The Gentiles came into the measure without much reluctance. The change to them from one sort of idolatry to another was not great. But to the Jews, who were thus commanded to turn from the worship of the true God to that of idols, it was a totally different affair, and involved them in a grievous persecution; and what made it fall still heavier upon them, was the abject conduct of their neighbours, the Samaritans, who presented a petition to the king, in which they declared themselves not to be Jews, and desired that their temple (built on Mount Gerizim) might be dedicated to the Grecian Jupiter. Antiochus received their petition very graciously, and immediately wrote to the governor of the province of Samaria, to dedicate the temple as they had desired, and not to offer them any molestation.

The Intendant, who was sent into Judea to see the king's decree enforced, was named Athenæus. He was a man advanced in years, of a stern unrelenting temper, and well versed in all the ceremonies of Grecian idolatry. Arrived at Jerusalem, he began by putting a stop to the sacrifices, and suppressing all the observances of the Jewish law. He polluted the temple in such a manner as to render it unfit for the service of God; profaned the Sabbath; forbade the circumcision of children, and other Jewish rites; seized upon and burned all the copies of the law that could be met with, and commanded that all those who should be found

acting contrary to the decree of the king should be put to death. Not satisfied with this, but endeavouring more completely to abolish the ancient religion and establish that of the king, he caused altars and chapels filled with idols to be erected in different places, and idolatrous groves to be planted, over which he set officers to cause the people to offer sacrifices every month, and to compel them to eat the flesh of swine and other unclean animals. Many of the Jews during this persecution, either to escape the cruelties exercised upon them, or to ingratiate themselves with their new masters, and some from inclination and libertinism, gave up their religion; and some of these joining with the king's officers, became more cruel persecutors of their brethren than the heathens themselves; but others, and perhaps the majority remained firm in their faith, and chose to die rather than pollute themselves or forsake their holy religion. Amongst these was Mattathias, or Matthias, the father of Judas Maccabæus, who dwelt at Modin, and who was the great-grandson of Asmanius, the founder of the family of Asmanians, or the Maccabees. He was a venerable man, of the order of the priesthood, and extremely zealous for the law of his God. He had five sons,—John, Simeon and Judas Maccabæus, the celebrated leader of the Maccabees, Eleazar, and Jonathan, also called Apphus,—all brave men, and, like their father, extremely pious and zealous for the maintenance of the law. When the king's officers came to Modin, in order to compel the inhabitants to sacrifice, as at other places, Matthias resisted them; whereupon Apelles, the principal officer, addressed him courteously, in hopes of prevailing upon him to submit to the king's orders, being sensible that the example of such a man would have great effect on his fellow-citizens. He promised, if he would comply, that the king would rank him amongst his friends; appoint him a member of his council, and raise himself and his sons to the greatest honours in his court. But Matthias cried out, in a voice loud enough to be heard by the whole assembly,

that though all the nations of the earth should obey king Antiochus, and though all the people of Israel should abandon the law of their forefathers; yet would he and his sons adhere for ever to the law of their God. And seeing a Jew go up to sacrifice on the altar which the heathens had raised, fired with indignation he ran up to him and killed him on the spot. And, not content with this, assisted by his sons and some of the bystanders, he killed Apelles, the king's general, and many of his followers. Having thus raised the standard, he assembled his whole family, and, throwing down the heathen altar, he ran into the city, crying aloud, "Whosoever is zealous for the law and maintaineth the covenants; let him follow me." He and his followers then retired to the mountains, where they were soon joined by others, who fled with their wives and children, and dwelt in caves; so that in a little time all the deserts of Judea were filled with those who fled from the persecution. The king's generals pursued them into the desert and mountains, and when they had overtaken them they at first endeavoured to persuade them to return, and choose that which would be most to their own interest; but when they found they would not comply, they fell upon them and put some to the sword, others they burnt with their families in the caves in which they had taken refuge. But Matthias, having collected his scattered followers together, prepared to give the troops of Antiochus battle: and perceiving the enemy took advantage of their not fighting on the sabbath to attack them on that day; he called the Jews together and told them that in this extremity it was lawful for them to defend themselves on the sabbath day; and that such as did not do so would be enemies to their country.

Antiochus, finding his decrees thus resisted in Judea, resolved to march thither in person and wreak his revenge on the Jews; towards whom he seems to have entertained a most
A.M. 3838. implacable hatred. He perpetrated the greatest cruelties upon such as refused to abjure their religion. But though many, to escape the sufferings inflicted on them, for a

time complied with the king's injunctions, others remained inflexible : nor could the most cruel tortures compel them to yield. Amongst the most illustrious of these martyrs was Eleazar, a venerable old man, and a doctor of the law. He had always led a blameless life, and was greatly reputed amongst his countrymen ; so much so that some of his friends, when they perceived him about to be put to death for refusing to eat swine's flesh, took him aside, and besought him to allow them to bring him some meat that he could lawfully eat, in order to deceive the king ; and that he might appear to be complying with his command. But Eleazar replied, with a noble magnanimity, that it would be shameful in him, at the age of fourscore and ten, to resort to such an artifice, and to sully the purity of a long life by pretending that he had embraced the principles of the heathen ; remarking upon the example he should be setting to the younger men ; who, imposed upon by the deceit, would suppose that he in his old age had forsaken the holy law of his God ; and saying that, even if by this means he could escape the punishment of men, yet he could never fly from the hand of the Almighty, either in this world or that which is to come. "No," said he, "I will lay down my life courageously, leaving behind me, for the imitation of our young people, an example of constancy and resolution, by suffering patiently an honourable death, for the sake of our venerable and holy laws." The officers, rendered desperate by this speech, dragged him to execution with the greatest cruelty. When he was on the point of expiring, he breathed a deep sigh, and said, "O Lord, thou who art possessed of the holy knowledge, thou seest the cruel agonies I suffer in my body ; but my soul feels joy in my sufferings, because I fear thee."

About the same time a widow, with her seven sons, were brought before king Antiochus, who endeavoured by scourging to compel them to eat swine's flesh. But the eldest of the brothers said to him, "What is it thou dost ask of us ? We are willing to lay down our lives rather than violate those holy laws which God gave to our forefathers." The king, exasperated at these

words, ordered a brazen cauldron to be heated red hot, and having caused the tongue of the young man to be cut out and his hands and feet cut off, he had him brought to the fire and fried in the pan. Whilst he was undergoing these horrible tortures, his mother and brothers not only encouraged him, but exhorted each other to die courageously; saying, "The Lord God will have regard to truth; he will have pity on us, and comfort us, as Moses declared in his song." The second son was then brought and asked if he would eat of swine's meat, otherwise he should be treated in the same manner as his brother had been; but he said, "I will not obey any of you." He was then put to death in the same manner as his brother. When he thus addressed the king: "Wicked prince! you bereave us of this terrestrial life; but the King of Heaven, in defence of whose laws we die, will one day raise us up to everlasting life." When the third was brought he was commanded to put forth his tongue, which he immediately did, and at the same time stretched forth his hands, saying, with the utmost tranquillity, "I received these limbs from Heaven, but now I despise them, since I am to defend the law of God from the sure and stedfast hope that He will one day restore them to me." The calm intrepidity with which this young man endured the various tortures they inflicted on him astonished both the king and his officers. The fourth, fifth, and sixth brothers were all put to death in the same way; there now only remained the youngest, and Antiochus, hoping from his extreme youth that he might be prevailed upon to comply, not only from the dread of suffering, but also from the promises of wealth and splendour, assured him that he would raise him to great power, and rank him amongst his favourites, if he would forsake the laws of his forefathers; but his mother, who stood by, conjured him to have pity on her who had given him birth and nursed him in his infancy, and to shew himself worthy of his brethren, by submitting cheerfully to death, and not to fear that cruel executioner, "in order," said she, "that by the mercy of God I may receive you, together with your brethren, in the glory

that awaits us." The youth upon this cried out with a loud voice, "What is it you expect of me? Know that I do not obey the king's command, but the law which was given us by Moses;" adding even much more than his brothers had done; which so enraged the king, that he ordered this last to be tortured still more than all the rest. At last the mother, who had beheld with incredible constancy, her seven sons put to death in one day, herself suffered martyrdom. .

Soon after these cruel transactions Antiochus was called away in consequence of disturbances in his other provinces; whereupon Matthias collected his scattered followers, and having defeated the king's forces, he threw down the idol altars, slaying those that sacrificed on them, and that broke the law. He continued in the command one year, during which he in some measure restored tranquillity to his suffering country; but at the end of that time he was seized with illness, and being sensible that his end was approaching, he sent for his five sons, and exhorted them to observe the laws and custom of their country, and to adhere to the ancient form of government. "Do you," said he, "esteem Simon as your father, because he is a man of great prudence and wisdom; therefore be governed by him in whatever he counsels you. Take Judas for your general, because of his courage and strength; and he will defend your nation from their enemies. Admit amongst you, the righteous and religious, and augment their power; and above all, I exhort you to agree with one another, and in whatever excellence one of you may exceed the rest, to yield to him so far, and by that means to reap the advantage of every one's own virtues."

Matthias having thus exhorted his sons, he prayed to God to be their assistant, and to restore to the people their former constitution. He soon afterwards died and was buried at Modin, the burying-place of his ancestors, the people shedding tears and making great lamentations for him.

After the death of Matthias, his son Judas took upon himself

the administration of affairs ; and having rebuilt the fortresses and fortified the cities, he drove the enemy out of the country, restored the laws, and purified the land of the pollutions and idolatry that had been introduced into it. Upon this Apollonius, the governor of Samaria, marched against Judas and gave him battle ; but he was defeated and slain, and the greater part of his army either destroyed or taken prisoners. When these tidings reached Cœlo-Syria, Serion, the governor of Antiochus's forces in that province, raised an army and marched as far as Bethhoron, a village of Judea, thinking to revenge the death of Appollonius and punish all those who disobeyed the king's commands ; but he met the same fate ; for Judas having given him battle, he was slain at the first onset. The Syrians having lost their general, turned and fled with all speed. Judas pursued them and slew about 800 ; the rest escaped to the region near the sea, whence they made the best of their way into their own country.

When the news of these defeats reached Antiochus he was extremely angry, and resolved to march again in person into Judea, and extirpate the Jewish nation. He raised all the troops he could get together, consisting not only of his own soldiers, but mercenaries and foreigners whom he hired from neighbouring nations and islands, and thus raised an immense army. But when he came to muster this multitude, he found he had not the money to pay them. On account of the seditious and unsettled state of things in the different provinces, the regular taxes or contributions had not been paid in, and Antiochus had been so extravagant, and had squandered so much on his pleasures and frivolous amusements, that his coffers were nearly exhausted. He was therefore obliged to suspend, for a time, his vengeance against the Jews, as well as some other plans he had formed, and turn his attention to the obtaining of supplies. He resolved to divide his army into two parts ; with the one to march himself into Armenia and Persia, to put down the disturbances in those provinces,

and to collect the taxes that were due; and to leave the other under the command of Lysias, who was descended from the blood royal, and who stood in high favour with him. He accordingly appointed Lysias governor during his absence, and entrusted to him the guardianship and education of his son, then about seven years old. He gave him command of all the countries in lower Asia, from the Euphrates to the confines of Egypt, and charged him to continue the war against the Jews, until he should have abolished the whole nation,—that he should destroy Jerusalem and sell the inhabitants for slaves, not leaving a single Hebrew in the land of Judea; which he intended to people with other inhabitants, amongst whom he purposed distributing the land by lot. Having given these things in charge; and thus breathing out threatenings and vengeance against the Jews, he crossed over the Euphrates, and proceeded on his expedition towards Persia.

As soon as he was gone, Lysias began to prepare for putting into execution the orders he had received, particularly against the Jews. He could not march against them in person, his presence being required at home. He therefore selected three, from amongst the most esteemed of the king's friends, to have the charge of the expedition. These were Ptolemy Macron, who was at that time governor of Cœlo-Syria and Palestine; Nicanor and Gorgias, both officers of great skill and experience. Lysias made Ptolemy generalissimo of the army, consisting of 40,000 foot and 7000 cavalry, and appointed Nicanor, who was his intimate friend and confident, lieutenant-general. This formidable army marched into Judea, as far as the city of Emmaus, within a few miles of Jerusalem and encamped in the plain country. Emmaus is spoken of at this time by Josephus as a city, though in the memorable scene between our Saviour and the two disciples, about 160 or 170 years afterwards, it is called a village; probably by that time it had dwindled down to an inconsiderable place. Here they were joined by some auxiliaries from Syria and the surrounding

countries, as well as by many of the apostate Jews, who seeing the armies of their enemies so numerous, concluded their own country would be overwhelmed, and hastened to gain favour with what they considered the strongest party, by joining with and uniting themselves to them. Thither also repaired a vast number of merchants; for, Nicanor having issued a proclamation that all prisoners taken in war should be sold at a low price, they hoped to reap considerable booty; and it was calculated that upwards of a thousand merchants, not including their domestic and other attendants, repaired to the Syrian camp from different nations and countries on that occasion; bringing with them bonds and chains for the captives, and gold and silver to pay for them.

When Judas Maccabæus, and those faithful Jews who adhered to him, saw the formidable preparations which were thus being made to overwhelm and crush them, they could not but feel in some degree dismayed; but recollecting the signal deliverances which had been wrought for them in former times, they resolved to make the best preparations they could for a vigorous defence; trusting the issue to the Lord.

The first step Judas took was, to marshal his little army in the order of battle wont to be used by their forefathers, arranging them in different companies, and appointing captains over thousands, captains over hundreds, and captains over tens; as was their custom in days of old. He then placed himself at their head, and himself and followers clothed in sackcloth proceeded to offer up prayer to God, and to implore his assistance in the extremity to which they were reduced; and whereas Jerusalem was in the hands of their enemies, and the Sanctuary polluted and trampled upon, he led them to Maspha, which he considered the most suitable place, because there God had been worshipped before the foundation of the temple. He then, according to the ancient law, dismissed all those that were newly married, or had lately gained possessions, and sent them to their homes, in order that their anxiety about these things might

not make them lukewarm, and operate unfavourable upon the rest. When this was done his little army, which at the first consisted but of 6000 men, was reduced one half; and these he again divided into four bands, or companies, and placing himself at the head of one, he gave the command of the other three to his three brothers. Having thus arranged his few forces, he addressed his followers, and after exhorting them to be of good courage, and to behave manfully in defence of their country, their laws and their religion, he bade them prepare to give the Syrians battle the next morning, leaving the issue to their God.

But that same evening Gorgias, the most enterprising of the Syrian commanders, with 5000 foot and 1000 horse, proceeded under the guidance of some renegade Jews, by a secret path towards the camp; intending to fall upon it by night and take them unawares. Judas by some means gained intelligence of their movements, and immediately resolved to march to the enemy's camp and attack it, whilst weakened by the absence of so many of its best troops. Having therefore made his men take some refreshment, and caused many fires to be lighted, in order to deceive the Syrians, he proceeded at once to their camp; where their sudden and unlooked-for arrival spread such terror and confusion, that, after making a feeble resistance, they fled in all directions.

Gorgias, meanwhile, having arrived at the camp of the Jews, and finding it thus deserted, concluded that they had left it through fear, and were gone to hide themselves in the mountains, whither he resolved to follow them. But in the morning, looking towards the army and camp they had left at Emmaus, he saw smoke arising, and hastening towards it, soon perceived what had happened; upon which his soldiers became so alarmed that they threw down their arms and fled, without even coming to an engagement. Judas and his men pursued them vigorously as far as the confines of the country and the plains of Idumea; and then returning plundered their camp, where they found an

immense booty,—gold and silver, and riches of all kinds; and many of those who came to buy the captive Jews were themselves taken prisoners.

The following day being their Sabbath, they solemnized it with great joy,—singing hymns, and returning thanks for their great and signal deliverance. The Syrians were so disheartened by this defeat, and by another victory which Judas soon after gained over two other of Antiochus' generals, that they did not attempt anything further that season. But the following spring, Lysias, anxious to carry into effect the designs of his master against the Jews, levied a still larger army, placed himself at their head, and, marching into Judea, encamped at Bethsura, a city a little to the south of Jerusalem. Judas, who expected another attack, was not unprepared to receive them. His late successes had so increased the confidence of his countrymen that many flocked to his standard, and his little army was now increased to 10,000 men. With these—though far inferior in number to the enemy—he resolved to fight. At the first engagement he completely defeated the Syrians, killed 5000, and put the rest to flight. Lysias was so dismayed by the intrepid valour of Judas and his followers, that he did not attempt a second battle, but led his army back to Antioch. Thus left master of the field, Judas assembled the people together, and telling them they ought to go up to Jerusalem to purify the temple, and there to return thanks for the victory God had given them: he led them thither. On their arrival they found the temple deserted, the gates broken down, and grass and shrubs growing within them. Having driven out the few guards who were left in possession, they proceeded forthwith to purify the temple and to restore the sanctuary. They repaired the gates and walls, and brought in new vessels; also the candlestick and the table for shewbread. By the command of Judas they removed the altar of the heathen, which was made of gold, and replaced it by another made entirely of stones not hewn, and upon which no iron tool had

been lifted. Upon this altar they offered their sacrifices. The festivities upon this occasion lasted eight days, and so grateful were the few Jews at thus unexpectedly regaining their freedom and the revival of their ancient customs and purity of worship, that they continued to celebrate it annually in commemoration thereof, calling it “The Festival of Lights.” They rebuilt the walls of the city, repaired the towers, and placed guards in them. They also fortified Bethsura, and several other places, to serve as citadels in the event of any future incursions of the enemy. But all these things are related much more at large both in Josephus and in the Book of the Maccabees.

Antiochus, meanwhile, having crossed Mount Taurus and entered Armenia, the king of which country (Artaxias) had rebelled against him, he gave him battle, defeated him, and took him prisoner. He thence marched into Persia, in order to levy the tribute that was due to him. Whilst thus engaged, he was informed that one of the cities of Persia, called Elymais, where there was a temple dedicated to Diana, was supposed to contain great riches, and he resolved to proceed thither in order to gain possession of them ; but the inhabitants of the city, on hearing of his approach, took up arms to defend their property. They not only defeated Antiochus and drove him from their city, but went out and pursued him, so that he lost a great part of his army. Antiochus was so thunderstruck at this repulse, that he retreated to Ecbatana. Before he had recovered from this defeat, news was brought him of the ill-success of Lysias and Nicanor in Judea, and that the Jews had retaken their temple, thrown down the idolatrous altars and the idols which he had set up, and restored their ancient form of worship. This intelligence, added to his former anxiety and mortification, brought on a distemper, from which he never recovered ; and though at first he endeavoured to brave it out, and prepared for his journey home, breathing impious threatenings and imprecations against the Jews ; yet, finding the disease increase upon him, he at length acknowledged it was the hand of God, and calling

his friends about him, he told them that this calamity was sent as a judgment upon him for the miseries he had brought on the Jewish nation, and for having plundered their temple and contemned their God. He then delivered his diadem and signet ring to Philip, one of his companions, charging him after his death to carry them to his son Antiochus; at the same time desiring him to take charge of his education, and to preserve the kingdom for him. He was about forty years of age when he died, and had reigned eleven years. His body was conveyed to Antioch for interment. Antiochus is clearly

A.M. 3840. pointed out in the prophecies of Daniel, and his four expeditions into Egypt accurately foretold, as well as his cruelties and his persecutions of the Jews. See Daniel, chap. xi. to the end, where in the last verse he is described as "coming to his end, and none shall help him."

We return now to Philip, king of Macedon, and the Achæans. We have seen that Philip, at the commencement of his reign, had been distinguished by his moderation and equity; but, as in too many other instances, success and uncontrolled power, together with the flattery and artifices of those who never fail to be about the person of princes, endeavouring for the furtherance of their own views and selfish ends to mislead and corrupt them, began to change his character. We have seen how from jealousy, and the dread of even a silent disapprobation of his conduct, he had caused the great Aratus to be secretly carried off by a slow poison, and that after a long series of success, in which he had not only much aggrandised the kingdom of Macedonia, his own dominions, but, in conjunction with the Achæans, had gained many victories in Greece and Asia Minor. Not content with this, he entered into a league with Hannibal, who was at that time engaged in the second Punic war against the Romans, and had at first some considerable success, which so elated him that he began to fancy himself a second Alexander. He soon found, however, that he was contending with a power too strong for him. That great people whose ability and energies seemed to rise with

every emergency, and increase in proportion to the difficulties they had to encounter, though they were not only closely engaged in a defensive war with Hannibal, who was ravaging all Italy, but were threatened with an invasion from Antiochus, king of Syria, nevertheless found leisure to turn their arms against him. They sent the prætor, P. Sulpicius, to attack him, in conjunction with the Ætolians, who were their allies, and with whom he was at that time likewise engaged in war, and after a fierce battle before the city of Elis, near Corinth, they completely defeated him.

Notwithstanding this defeat, Philip continued to wage successful war against his powerful adversary for several years, in the course of which he was gradually deserted by many of his allies, and even the Achæans declared against him, and joined themselves to the Romans. From this time the fortunes of Philip began to decline, and he never again attained to his former height of power. At length he sustained a signal defeat from the Romans under the consul Quinctius Flaminius, in a desperate battle fought near Cynocephalæ, a town of Thessaly, in which he lost 13,000 men. There was now no alternative but submitting to such terms as the victors chose to propose; and, after much negociation, a general peace was concluded, in which it was stipulated that Philip should resign all claim upon those cities of Greece, both in Europe and Asia Minor, of which he was in possession, and restore them to their liberties and ancient laws and government. The Romans, on their side, engaging to resign those they had in possession. He was also to deliver up into the hands of the Romans part of his fleet, and pay them besides a thousand talents in money, one half down at the time, the other half in the course of ten years, fifty talents every year by way of tribute; and he was to send hostages to Rome, as security for the fulfilment of these conditions; the principal of these hostages was to be his own son, Demetrius.

No sooner was this treaty known, than it spread universal joy throughout all Greece. It was about the time for the

celebration of the Isthmian Games, and there were assembled at Corinth an incredible number of persons from different parts, and some of the highest rank ; many, in addition to witnessing the games, having come with an expectation of hearing the result of the negotiations which were known to be then pending, and of which imperfect rumours began to reach them. In the midst

A.M. 3805. of the games, when the multitude were all collected in the Stadium, a herald came forward, and proclaimed that the senate and people of Rome declared all the cities of Greece, particularising them by their several names, free and independent, ordaining that they should again be governed by their respective laws and usages. At first, the spectators gazed upon each other in astonishment, seeming scarcely able to credit what they heard ; but upon the herald being requested to repeat what he had said, which he did with a loud voice, they suddenly raised such a shout of joy and acclamation that the sea resounded with it to a great distance, and some birds, which happened to be flying at that instant over the Stadium, fell down in the midst of the assembly ; owing, as was supposed by some philosophers, to the vacuum occasioned in the atmosphere from the sudden and violent concussion of the air.

Philip, thus reduced and humbled, was of necessity compelled to remain inactive or at peace for at least a time, but his restless spirit chafed under the restraint, and he cherished the most deep and implacable resentment against the Romans, as the authors of his misfortunes and degradation. Complaints were constantly being carried to Rome by the different states and cities of Greece, particularly those more immediately contiguous to Macedonia, of his infringements of the treaty as regarded their liberties, and of his injustice and oppression towards them, asserting that unless a speedy remedy were applied the restoration to their liberties would be rendered ineffectual. The senate at length nominated three commissioners to proceed into Greece, and take cognizance of the affair on the spot. On their arrival in Thessaly, they convened an assembly to which the ambassadors from the

different states repaired, on one side, and Philip on the other. The ambassadors having been heard in accusation, Philip replied in a very haughty and imperious manner, assuming the air of an accuser rather than the accused. He not only inveighed against the ambassadors, but even against the Romans themselves; charging them with injustice and ingratitude, that they seemed entirely to have overlooked or forgotten the services he had at some former times rendered them, and his having out of pure regard to their interests refused the splendid offers of Antiochus king of Syria, who would have given him, not only a number of cities, but 3000 talents and fifty ships of war, if he would conclude an alliance with him;—that notwithstanding this, the Romans, so far from rendering him any compensation for his services, had actually dispossessed him of what he considered a part of his lawful dominions, besides exacting a heavy fine; and he had, moreover, the mortification of seeing others on all occasions preferred to himself: especially Eumenes king of Pergamus (of whom Philip appears to have entertained a particular jealousy). The commissioners were somewhat at a loss to know what reply to make to this harangue, which contained at least a colour of justice; and, leaving the matter pretty much as they found it, returned to Rome and reported to the senate what they had done in Greece. Philip finding but little attention paid to his remonstrances, and that his dominions were being gradually contracted on every side, became more and more incensed against the Romans. He was particularly enraged to find himself compelled to withdraw his garrison from the city of Maronea in Thrace, which, in defiance of the treaty made at the conclusion of the peace, he had still continued there, and resolved to vent his fury upon the inhabitants, who had been amongst the loudest in their complaints of the injustice and oppression which his soldiers exercised toward them. At his instigation a body of Thracians entered the city in the dead of the night, and fell upon the defenceless citizens, many of whom they put to the sword. Though Philip

affected to deny all participation in this transaction, and hoped he had so managed as to escape suspicion, it was well known to have been done by his contrivance; and, finding he was likely to be called to a severe account by the senate, he resolved to send his son Demetrius to Rome, on his behalf. Demetrius had formerly passed several years in that city, whither he had been sent, as has been related, hostage for the payment of the tribute-money, and was held in great esteem there. He acquitted himself so well, that the senate, out of regard to him, passed over much in his father's conduct that had been amiss; and on his assuring them that in future his father would endeavour to conduct himself so as not to give them cause of complaint, they allowed him to return, desiring him to tell Philip that he could not have acted more wisely, or in a manner more agreeable to them, than by sending his son Demetrius to defend his conduct,—that for his sake they were willing to pass over or forget a great many things, and that for the future they relied on the promises which he gave. Demetrius, on his return to Macedon, met with a very favourable reception, and became extremely popular with the people generally, who had greatly dreaded the consequence of a rupture with the Romans; but this excited the envy and jealousy of his elder brother Perseus, who began to fear, from the high credit in which he stood, not only at home, but also with the Roman senate, that they would, in the event of his father's death, place him on the throne.

Demetrius had another advantage over his brother in the person and character of his mother, who was Philip's lawful wife; whereas Perseus was the son of a woman of low extraction, and to whom he had never been legally married: indeed, Philip himself saw not without uneasiness the rising influence of his youngest son, who held almost a second court before his eyes, not only in the concourse of the Macedonians who crowded about him, but also of distinguished foreigners; more particularly the Roman ambassadors, who treated him with every mark of deference and respect. The conduct and bearing

of the young prince also, was not exactly calculated to allay this feeling: he carried himself with a certain air of haughtiness which he had acquired at Rome; and seemed to pride himself on the respect and distinction with which the senate had honoured him. Perseus took every opportunity of increasing the suspicions his father began to entertain. Having insinuated himself into the confidence of some of Philip's courtiers, and gained them over to his views, he concerted with them a plan for still farther undermining his brother in their father's affections, and rendering him an object, not only of suspicion, but of disgust. They contrived on all occasions when Demetrius was present to make the conversation turn upon the Romans, for whose manners and customs they affected to express the greatest contempt, not sparing even those whose characters were justly held in the highest estimation. Demetrius, who was naturally of a frank and open disposition, and did not perceive the tendency of all this, never failed to take fire on these occasions, and to defend the Romans with the utmost zeal and ardour. The ground being thus prepared, it became very easy to inspire Philip, whose hatred and detestation of the Romans increased daily, with a notion that his youngest son, encouraged by their countenance and support, was meditating an attack upon the crown, and that to effect this he was secretly plotting against the life of his elder brother, with a view of removing him from the succession. An opportunity soon occurred for commencing the meditated attack upon Demetrius. On the occasion of an annual festival, when it was customary to review the army and march the soldiers in religious procession, with great pomp and ceremony, the king himself, with the princes his children, and all his courtiers and household, joining in the procession, at the head of which the arms that had been used by the ancient kings of Macedon were carried in battle array. Philip walked between his two sons—Perseus, who was thirty years of age, on his right hand, and Demetrius, five years younger, on his left—immediately behind this imposing array, followed by his guards and the

royal household; an innumerable multitude of the Macedonian people closing the procession. On these occasions, after the sacrifices and religious ceremonies were over,—one part of which consisted in the whole army passing between the body of the victim, which for this purpose was divided in two equal parts, cut lengthwise and laid on each side of the road,—it was usual to have a sort of mock battle with the troops, who were divided into two bodies for that purpose. On the present occasion Perseus commanded one of the contending parties, and Demetrius the other. It so happened that the one commanded by Demetrius gained the advantage; which gave great umbrage to Perseus, and augmented his ill-feeling towards his brother. Both princes gave a grand entertainment in the evening to their respective parties. Demetrius sent to invite his brother to his banquet, but he refused to come, and sent a spy to observe all that transpired, that he might turn it to his own advantage. But, this spy having been discovered by some of the company, they turned him somewhat rudely, and with little ceremony, out of the hall. Demetrius, who knew nothing of this, proposed, at the close of the entertainment, that, since his brother would not come to him, he should conclude the day by paying a visit to his brother, to show that he entertained no other feelings towards him than those of goodwill. All the guests joined in the proposition, except those who had been concerned in the affair of the spy, and who, dreading revenge on that account, objected to going; but as Demetrius insisted on their accompanying them, they concealed swords under their cloaks to defend themselves if there should be occasion. Some one in the interest of Perseus ran on before, telling him that Demetrius was coming to his house with armed men in his train. Upon this, Perseus ordered the doors to be locked and barricaded. Demetrius, who was ignorant of the affair of the spy, and, moreover, under the influence of wine, complained loudly of this treatment, and returned in disgust.

The next day Perseus appeared before his father with a silent,

dejected air; and, on Philip's inquiring the cause, made an exaggerated statement of the previous night's proceedings: representing his brother as having come to his house at midnight with armed men, with the intent to assassinate him; and that he only saved his life by ordering the doors to be kept fastened and preventing his entrance. Philip was horror-struck at this recital, of which he never once doubted the truth. He sent for his two most particular friends, Lysimachus and Onomastes, both men advanced in years, and after lamenting to them his unhappy situation, and the sad dissensions of his sons, between whom he felt himself compelled to sit as judge, he summoned them to appear before him. Perseus began, and in a long and artful harangue, prepared for the occasion, in which he reiterated the charge of assassination, and evil designs intended against him by his brother, he contrived to represent him as the spy and *confidante* of the Romans, for whom he felt a much stronger interest than for his native country: and that, encouraged by their favour and protection, he was secretly meditating designs upon the throne; to effect which he was watching every opportunity for removing him out of the way, as the principal obstacle to his designs: which, once effected, he would have nothing further to fear; as their father being in years, and without support, would have neither the courage nor the power to revenge his son's death.

Demetrius was much surprised at this harangue of his brother. He stood for some time silent and overwhelmed with sorrow. At length, finding he was expected to make his defence, he endeavoured to control his feelings, and in a pathetic address to his father, intermingled with sighs and tears, after representing the difficulty in which he found himself, and the disadvantage in which he was placed in being dragged on a sudden, after a party of pleasure, to answer not only a charge of fratricide, but even designs on the throne and kingdom, he proceeded to show the improbability of the whole statement; arguing that if he really had designs on his brother's

life, it was not probable that he would have gone to work in such an open and public manner, in which it would have been impossible to escape detection, and expose himself, not only to the just resentment and indignation of his father, but also to the detestation and abhorrence of the whole world. "No," said he, indignantly; "had I really entertained such a design, I should have employed emissaries and secret means to have diverted suspicion from myself. Investigate, Royal Sir, I conjure you, all the particulars of this nocturnal fiction, and observe with what insidious art my brother has blended and confounded it with every other circumstance of my life, with the double view of exciting suspicion of my conduct in general, and to support his accusation of my harbouring criminal views and pretensions." He then related the events of the previous evening, particularly the circumstance of the spy, with which he had by this time become acquainted, and which was the real cause of some of the party carrying arms, as Perseus must have been aware, had the facts been faithfully related to him. He concluded by accounting for and justifying his attachment for Rome and the Romans, from his long residence amongst them, and the confidence and marks of respect and esteem he had always received from that people; conjuring his father not to suffer the insinuations of envy and calumny to have weight in his mind to the prejudice of his innocent son, who had always conducted himself towards him in the most dutiful manner, and who, not only when an hostage or an ambassador at Rome, but on all other occasions, had endeavoured to act for the advantage and benefit both of his father and his country.

When Demetrius had ended, Philip ordered both his sons to withdraw for a time, and then, after consulting with his friends, recalled them, and told them he should not pronounce judgment in this affair from a few transient speeches, but from the inquiry he should make into their conduct and behaviour in general. From this Demetrius perceived that, though he might have cleared himself from the charge of an attack upon

his brother's life, he was still an object of suspicion, on account of his friendship for the Romans; and he resolved from that time to be very guarded and watchful in all his words and actions. He carefully avoided speaking of the Romans, or holding correspondence with them even by letter, lest it might be turned against him. Had he taken these precautions sooner, all this might have been spared; but, being naturally of a frank and sincere disposition, he judged of others by himself, and thus laid himself open to the machinations of artifice and intrigue. Demetrius was unable to regain the confidence of his father, and, finding himself still an object of suspicion, he took the unwise resolution of flying to the Romans. He communicated his intentions to Didas, governor of Pœonia, through which province it was necessary to pass in order to go to Rome. This Didas was a creature of Perseus, who had artfully insinuated himself into the confidence of the young prince with a view of discovering his secrets. He made Perseus acquainted with the intentions of his brother, who immediately sent intelligence of them to Philip: he also contrived a forged letter, which he caused to be sent to his father, pretending that it came from the Roman consul, which fully confirmed all Philip's former suspicions. He caused the bosom friend of Demetrius to be seized and put to the torture. He afterwards died upon the rack; but without making any disclosure. Philip was filled with melancholy and distrust at this last attempt, as he considered, of his youngest son, and he resolved to put him to death; but not daring to do this openly, on account of the general estimation in which he was held, he commissioned Didas to make away with him secretly. Didas, of whose treachery Demetrius had not any suspicion, invited him into Pœonia, and mixed poison in his cup at a banquet. Demetrius had no sooner drank the deadly draught than he perceived the nature of it, and being soon afterwards seized with violent spasms, withdrew to his apartment, complaining bitterly of his father's cruelty, and loudly charging his brother with the impiety of fratricide, and Didas with treachery.

His pains increasing, two of his attendants threw blankets over his head, and thus terminated his sufferings.

A.M. 3822.

Philip never knew happiness after this cruel and unnatural murder of his son. He became a prey to grief and remorse; constantly deploring his son's death, and reproaching himself for his cruelty. It was not long before the whole plot was discovered; first by the Roman consul denying all knowledge of the letter, and thus proving it a forgery; and afterwards by some of those concerned making a full confession. He felt himself unable, however, to seize Perseus, or bring him to punishment; and so sensible indeed was that prince of this, that he did not think it necessary even to withdraw himself, but merely took the precaution of keeping out of his father's sight, that he might not aggravate his resentment. But Philip was determined, if possible, to prevent his enjoying with impunity the fruits of his inhuman guilt. With this view he resolved to alter the succession, and bestow the crown on a kinsman of his, named Antigonus, the nephew of his former guardian, who had been surnamed Dason, from his unfaithfulness to his promises. For this purpose he accompanied him through the principal cities of Macedon, recommending him to all the noblemen and persons of distinction; but he did not live long enough to complete his design; for whilst out on the journey he was taken dangerously ill, his physicians declaring that his malady proceeded more from his mind than his body. Grief prevented his sleeping, and he frequently fancied he saw in the middle of the night

A.M. 3826. the ghost of Demetrius reproaching him with his death.

He expired, bewailing the death of one son, and breathing imprecations against the other.

Philip at the time of his death was meditating war against the Romans. He had cherished the deepest resentment and aversion for that people ever since his defeat by Quinctius Flaminius at Scotus, and the humiliating peace he had been obliged to accept at their hands. Indeed, what mainly contributed to estrange his affection from his youngest son, and create the

jealousy and suspicion he felt towards him, was the credit he stood in with, and the warm attachment and reverence he always manifested for them. Fully sensible, however, that he was at present far from being in a situation again to encounter them, he made his preparations with the greatest caution and secrecy; and, to remove all suspicion of his designs, he suffered the principal towns on the sea-coast to go to decay, obliging the inhabitants with their families to leave them and settle in the more northern and inland parts of Macedon. These proceedings occasioned great discontent throughout the different provinces, and, indeed, formed part of the charges and complaints made against him. Philip, however, instead of being deterred thereby, became more cruel and suspicious: he caused several persons to be put to death whom he suspected of favouring the Romans, and took their children and placed them under strong guards, intending to have them destroyed, one after another, for his greater security. The fate of one of the most powerful and illustrious families in Thessaly is recorded by historians as pre-eminent amongst the rest—that of Herodicus, whom Philip had caused to be put to death, together with his two sons-in-law, amongst the earliest of his victims. The two daughters of Herodicus, Archo and Theoxena, were thus left widows, each with one son. After some time Archo was married to a nobleman named Poris, by whom she had several children; but, she herself dying whilst they were quite young, her sister Theoxena also became the wife of Poris, that she might take charge of her sister's children, whom she brought up and educated with the same care and tenderness as her own son. When she perceived the cruel design of Philip to destroy the children of those who were obnoxious to him, and that these were singled out amongst the rest, she formed the desperate resolution of putting them to death herself, rather than suffer them to fall into his hands; but Poris, to whom she communicated her intentions, was horror-struck at the design, and told her he would convey them all to Athens, where he had some friends with whom they might

take shelter, and on whose fidelity they could rely. For this purpose he prepared a galley, on board of which they all embarked at midnight; but a contrary wind prevented their advancing, and drove them back on the coast. At daybreak they were discovered by the king's officers, who dispatched an armed sloop with strict orders not to return without the galley. Poris and the others on board used every effort to make head against them, but in vain. At length, Theoxena perceiving the sloop close upon them, presented her children with the poison and daggers she had brought with her in case of surprise, and exhorted them to free themselves from the king's power and cruelty. "Go, my children," said she, "and choose that death which shall be most grateful to you: either take these poniards, or, if you have not resolution for that, drink the poison." They every one obeyed her fatal commands, and either drank the deadly draught, or plunged the dagger in their bosoms. Theoxena then, giving her husband a parting embrace, leaped with him into the sea; so that when Philip's officers came on board the galley, they found it deserted. This horrid event occurred about the same time as the death of Demetrius, and while Philip's mind was in a state of great excitement in consequence of his distrust of his son and jealousy of the Romans. It had the effect of inflaming the minds of his subjects still more against him, and of increasing their detestation and disgust. The sudden death of Philip before his designs for placing Antigonus on the throne were matured, frustrated his views with regard to that event; for no sooner was Perseus informed of his father's death, than he instantly repaired to the palace and took possession of the crown. By these prompt measures he prevented any steps being taken against him; and, to assure himself more fully of the succession, he very soon caused Antigonus to be put to death. Perseus reigned eleven years, during the greater part of which time he was engaged in war with the Romans. He was infamous for his crimes and cruelties. The long season of tranquillity which Macedonia

had enjoyed, since Philip had concluded his treaty of peace with the Romans, a period of more than twenty years, had much improved the resources of that country. It also abounded with active young men, capable of bearing arms, full of ardour, and anxious to engage in any bold and warlike enterprise. So that Perseus took the field under every possible advantage. Indeed, on his first encounter with the Romans he was successful, and gained such a complete victory over them, that he not only inspired his own troops with confidence and hope, but even considerably depressed the Romans themselves, who not expecting such a vigorous attack from an enemy whom they despised, did not anticipate such a result. Perseus was much elated with his success, but when the first transports had a little subsided, and he came coolly to reflect on his own situation and the Romans' power, he seemed willing to listen to the most experienced of his councillors, who advised him not to lose the present favourable opportunity of concluding an advantageous and honourable peace. Perseus, though in his heart reluctant thus to stop, as it were, at the commencement of his career, and to abandon the advantages he had so signally obtained, yet, finding the majority of his friends and courtiers of the same opinion, he yielded, and sent an embassy to the consul to negotiate for peace. He offered to pay the same tribute as his father had done, and also to give up the possession of such cities and territories as had been abandoned by him. The consul gave them audience in a numerous assembly, and when they had withdrawn, deliberated on the answer that should be returned, with that firmness and constancy which was a striking trait in the Roman character,—neither too much elated in prosperity, nor cast down by adversity. They replied that if the king was sincere in his desires for peace, he must submit himself and his kingdom to the discretion of the senate. When this answer was returned to Perseus, he refused to submit to such humiliating conditions, which he thought could but have been proffered had he been conquered. He therefore

take shelter, and on whose fidelity they could rely. For this purpose he prepared a galley, on board of which they all embarked at midnight; but a contrary wind prevented their advancing, and drove them back on the coast. At daybreak they were discovered by the king's officers, who dispatched an armed sloop with strict orders not to return without the galley. Poin and the others on board used every effort to make head against them, but in vain. At length, Theoxena perceiving the sloop close upon them, presented her children with the poison and daggers she had brought with her in case of surprise, and exhorted them to free themselves from the king's power and cruelty. "Go, my children," said she, "and choose that death which shall be most grateful to you: either take these poniards, or, if you have not resolution for that, drink the poison." They every one obeyed her fatal commands, and either drank the deadly draught, or plunged the dagger in their bosoms. Theoxena then, giving her husband a parting embrace, leaped with him into the sea; so that when Philip's officers came on board the galley, they found it deserted. This horrid event occurred about the same time as the death of Demetrius, and while Philip's mind was in a state of great excitement in consequence of his distrust of his son and jealousy of the Romans. It had the effect of inflaming the minds of his subjects still more against him, and of increasing their detestation and disgust. The sudden death of Philip before his designs for placing Antigonus on the throne were matured, frustrated his views with regard to that event; for no sooner was Perseus informed of his father's death, than he instantly repaired to the palace and took possession of the crown. By these prompt measures he prevented any steps being taken against him; and, to assure himself more fully of the succession, he very soon caused Antigonus to be put to death. Perseus reigned eleven years, during the greater part of which time he was engaged in war with the Romans. He was infamous for his crimes and cruelties. The long season of tranquillity which Macedonia

The following information was obtained from the records of the [redacted] Department of the [redacted] Government, dated [redacted].

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gave up all ideas of peace, and, returning to his camp, began to make preparations for the renewal of hostilities. It was now drawing towards the end of the season, so that little more of importance was effected on either side. Perseus took advantage of the winter season to strengthen and reinforce such of the cities and provinces dependent on Macedonia as he had reason to fear might take advantage of his being engaged with the Romans to revolt against him.

The following year, Quintus Marcius, who had been elected consul, advanced into Macedonia, it being deemed advisable to attack Perseus in his own dominions. The king of Macedon, when apprised of the approach of the Roman consul, posted a considerable body of troops at the two passes where he expected an attempt would be made to enter his territories, and encamped himself, with the remainder of the army, near Dium. Marcius, on his side, having neared a narrow defile, was vigorously attacked by the troops whom the king had posted there. Marcius had great difficulties to surmount: his soldiers were pent up in a narrow, steep, and almost impracticable defile; and had Perseus followed up the advantage, and marched himself with timely assistance from Dium, which was at no great distance, there is no doubt that he would have compelled him to retreat: and it is difficult to account for his supineness on the occasion. By neglecting to do so he gave the Romans time to surmount the difficulties of the way. Having gained an eminence, from which the main camp of Perseus and all the rich country round about Dium could be discerned, the soldiers, animated by the sight of these fertile lands, from which they hoped to enrich themselves, were inspired with fresh vigour, and at incredible pains transported themselves and their luggage down the opposite sides of the steep declivity, clearing away the snow which obstructed their passage, and forming temporary bridges, or rafts, for the elephants to pass along. By this means they at length succeeded in passing the defile, and reaching an open plain. But, even

though they had succeeded thus far, if Perseus had only acted with common prudence, he might yet have prevented their further progress. The Roman army could only proceed through the Valley of Tempé, which was bordered on each side by such immense precipices that the eye was almost dazzled in beholding them, and the entrance to which was so narrow that a few able men could easily have defended it; or open themselves a passage through their enemies to Dium, to effect which they must have passed a very narrow defile at the foot of Mount Olympus, where it would have been very easy to have stopped them short. But so infatuated was he, that he no sooner heard of the approach of the enemy than, being seized with the most puerile alarm, he not only fled himself, but even recalled the officers that he had stationed at the different passes, thus leaving them entirely open and unguarded. He was taking the bath when the news first reached him, and, losing all presence of mind, after giving orders that all his treasures, which were laid up at Pelta, should be thrown into the sea, and his galleys burned, to prevent their falling into the hands of the Romans, he fled himself to Pydna, lamenting that he should thus be conquered without even fighting.

It is difficult to account for this conduct of Perseus. Had he only acted with common sense, and availed himself of the advantages he had at his command, he might at any rate have checked for a considerable time the progress of the Romans—if not eventually have obliged them to retreat.

Marcus, on his side, was aware of the advantage which the timidity and oversight of Perseus gave him, and prepared to avail himself of it. He hastened to secure the passes which Perseus had abandoned, and finding the way open and unguarded, he marched at once to Dium, and, took possession of that city. He continued his march further into the country, but soon began to experience a scarcity of provisions, the greater part of which had been consumed or carried away by the

troops of Perseus. He therefore returned to Dium, but was soon obliged to quit that city also; and subsequently encamped near Phila, where provisions were more abundant. Perseus upon this began to recover from his fright and to acquire a little courage. He returned again to Dium after the consul had quitted it; and here, feeling himself once more in security, he felt regret at his precipitancy in having ordered his treasures to be thrown into the sea, and his vessels to be burned. One of his officers, named Andronicus, to whom he had given a commission to burn the ships, had delayed executing it, thinking it probable the king might afterwards regret it. But Nicias, the other officer, less on his guard, had obeyed his orders with regard to throwing his treasures into the sea. Perseus, however, employed expert divers, who soon recovered the greater part of them; but the treacherous king rewarded their services by causing them all to be secretly put to death, as well as Andronicus and Nicias, that he might have no witnesses of the cowardice and abject fear to which he had given way. But his cruelty and perfidy defeated itself, for it perpetuated still more in men's minds their sense of his disgrace.

While Marcius was encamped in Macedonia, he received an embassy from the Achæans, of which Polybius, the celebrated historian, was one. The Achæans had lately become suspicious to the Roman people, in consequence of some reports which had reached Rome that they were secretly taking part with their enemies. They thought this a good opportunity to clear themselves, and having passed a decree offering to join them with their forces, and to share in the dangers and labour of the war, Polybius and his colleagues repaired to the camp of Marcius, and presented him with it. Marcius received them very courteously, and thanked them for their goodwill, but informed them that at present the Romans did not stand in need of the assistance of their allies. The ambassadors then returned into Achaia, with the ex-

ception of Polybius, who continued for some time in the Roman camp, most probably gleaning materials for his future history.

Marcus does not appear to have followed up his advantages over the Macedonians. The war had now lingered on for nearly three years, and the Roman people began to feel dissatisfied that nothing more decisive had yet been effected. As the time for the election of fresh consuls drew nigh, they were solicitous that the command should be given to some one of sufficient energy and capacity for the undertaking. No one appeared so suitable as Paulus Æmilius, a man who had been consul some years before, and had rendered considerable service to the commonwealth; but whose services had been repaid, as is but too frequently the case in free and popular governments, with ingratitude and neglect. He was
A.M. 3836. now nearly sixty years of age; but his faculties, far from being impaired by time, were rather improved by the maturity of his wisdom and judgment.

Paulus Æmilius, who had retired from public affairs in disgust, and for several years had led a private life, employing himself in the education of his children, was at first very averse to yield to the call of the people; but seeing them assemble daily at his gate, and being strongly urged by his relations and friends, he went down to the Campus Martius, where he was unanimously elected consul, and the command of the war in Macedonia immediately conferred upon him. It is related that on his return home in the evening, whither he was followed by crowds of people anxious to congratulate him and do him honour, his little daughter, Tertia, met him in tears. On his inquiring the cause, she threw her little arms around him, and said, "Our Perseus is dead, my father,"—alluding to a favourite little dog called by that name. "And in good time, my child," said he: "I accept the omen with joy." This circumstance was quite in accordance with the superstitious views of those times.

As soon as Æmilius was invested with the command he

began to make preparations for carrying on the war with vigour. He proceeded to levy troops, not only in Rome and Italy, but also from their allies in Asia and Greece. The fleet also was well manned, and placed under the command of the prætor Cn. Octavius, and he was allowed himself to choose such tribunes as he approved for his army. Perseus, in the meantime, had not been inactive. Under the pretext of ransoming some prisoners, he sent deputies to King Eumenes to treat with him secretly. Eumenes was himself inclined to favour Perseus, as he felt alarmed at the rapidly-increasing power of the Romans, and it was stipulated that the king of Macedonia should furnish him with 1,300 talents; but Perseus, whose ruling passion was avarice, refused to do this till the service had been performed; and Eumenes, who too well knew his character, not choosing to trust him, the negotiation was broken off. He also sent ambassadors to Antiochus, king of Syria, to engage him in his interest. He likewise engaged a body of Gauls from beyond the Ister,—10,000 foot, and as many horse,—agreeing to give ten pieces of gold to each horseman, five to the infantry, and 1,000 to their captains.

These Gauls, who belonged to the tribe before alluded to, and who had taken the name of Bastarnæ, were men of prodigious size and strength, well skilled in the use of arms, haughty and menacing in their language and bearing, and capable of inspiring their enemies with awe. He also sent orders to all the towns and villages through which they were to pass, when arrived on the frontiers of his dominions, to supply them with corn, wine, and all necessaries for themselves and cattle. Had Perseus taken these precautions earlier, and before he embarked in this hazardous enterprise, there is no doubt that, even if he had not been finally successful against the Romans, he might at least have procured an honourable and advantageous peace. But shortsighted policy, and his ruling passion avarice, defeated all his plans: even with the Bastarnæ, who would have been the most useful auxiliaries he could have employed, he did not keep

faith. When they had advanced within about thirty leagues of his army, he sent Antigonus, one of his officers, to meet them with fair promises and a polite invitation to their principal officers to pay him a visit in his camp. Clondicus, the general or king of these blunt but powerful strangers, came directly to the point, and enquired if he had brought the stipulated sum, and no answer being given, "Go," said he, "and let your prince know that until he sends the sums agreed on the Gauls will not stir from hence."

Upon the return of the deputies, Perseus assembled his council, who advised the money being sent without delay ; but, unable to make up his mind to part with so considerable a sum, he dwelt much upon the perfidity and ferocity of the Gauls, alleging that it would be dangerous to admit so many into the heart of his kingdom, and that 5000 horsemen were as many as would be required. Everybody saw that the king's object was to save his money ; but no one dared to contradict him.

When Antigonus returned to the Gauls and told them his master would only require 5000 horse, they murmured loudly against Perseus, saying he had brought them so far only to insult them ; and Clondicus again asked Antigonus if he had brought the money for these. As Antigonus gave only evasive answers, they became furious, and were about to kill him ; but recollecting his position as deputy, they restrained themselves, and dismissed him. They immediately commenced their march homewards,—plundering Thrace in their way.

But these were not the only advantages Perseus lost by his avarice. He had promised to give Gentius, king of Illyria, 300 talents to raise troops and fit out a fleet ; and he even sent him ten talents by way of earnest. Gentius, who depended on the fulfilment of the engagement, commenced hostilities against the Romans, and actually caused two of their ambassadors who were at his court to be imprisoned. Perseus, who considered Gentius was now so far embroiled with the Romans that he could not recede, sent to recall the remainder of the sum, which was already on the road.

One of the Roman generals, named Amicius, was immediately dispatched into Illyria, where he soon subdued Gentius, and sent him prisoner to Rome, together with his wife and children, and the principal lords of the country.

Paulus Æmilius in the mean time advanced to meet Perseus, who was encamped at the foot of Mount Olympus, where he had fortified himself in such a manner, that he thought he should be able, without coming to a battle, to repulse the Roman consul, and weary him out by the difficulties he would have to encounter: the chief of these was the want of water; from which his army experienced great inconvenience. But Æmilius, whose vigilance nothing escaped, having observed that the top of Mount Olympus was covered with trees, green and flourishing, naturally concluded that there could not be so much verdure without moisture to nourish it, and that there must be springs in the caverns of the mountain. He therefore caused openings to be made at the foot of it, when, immediately water began to flow, somewhat muddy at first, but it soon ran clear and in great abundance: this very much animated the spirits of the soldiers, who looked upon it as a special interposition of their gods, and it greatly increased their respect and veneration for Æmilius, whom they considered as under their immediate favour and protection. But though the Roman army was greatly relieved by this timely supply of water, Perseus was so well entrenched, and so completely defended by nature and art, that there seemed little probability of dispossessing him. The two armies lay encamped near each other a considerable time, quite inactive. At length Æmilius was informed by some merchants of a by-path over the top of the mountain, which would lead directly down upon the camp of Perseus. He immediately prepared to avail himself of this information, in order to come upon the Macedonian camp by surprise. In the mean time, that he might deceive Perseus, and prevent him from having any suspicion of his design, he drew out his forces as though preparing for battle, and actually commenced a sort of

skirmishing with the enemy. This he did for two or three days, whilst a considerable detachment of his troops were making a detour in order to gain the top of the mountain: the command of this detachment was given to Scipio Nasica, the son-in-law of Scipio Africanus, with whom he also sent his own son Fabius Maximus, then but a youth. He ordered them to march by the sea-side, towards Heraclea, as though they were going to embark; but as soon as it was dark to change their route, and, accompanied by the merchants who were to go with them as guides, advance over the mountains as quickly as they could. On the third night they arrived near Pythium, a town situate on the brow of Mount Olympus, where the perpendicular height of the mountain was nearly half a league: here Scipio made his troops halt, as they were much fatigued with their march.

Perseus in the meantime remained quiet, little suspecting the danger that awaited him; but at length a Cretan deserter informed him of the approach of the enemy. Terrified at the news, he dispatched a large body of troops to take possession of an eminence which the Romans had yet to pass. A sharp engagement followed, and victory was for some time doubtful, but at last, Scipio was victorious, and pursued the king's detachment into the plain. Perseus, in the greatest alarm, immediately retired under the walls of Pydna, and hastily summoned a council to deliberate as to whether he should give the enemy battle, or trust to the exhaustion of their resources in a country which he had taken care to lay waste, and thus oblige them to quit the field from want of forage and provisions. But his principal officers represented to him that this was a tedious and uncertain course, and one which would be productive of great inconvenience to themselves,—that his army was much superior in number to that of the Romans, and that his troops having their homes and families to defend, and with their king at their head, would be sure to acquit themselves well. These considerations determined Perseus, and he immediately prepared for battle. He had the advantage of being able to choose his

ground, which he did with great care ; and, having ranged his army in front of a river, flanked by a chain of small hills, sufficiently high and steep to keep off the enemy and to prevent surprise, he awaited their approach. Paulus Æmilius having marched into the plain, where he was soon joined by Scipio and his detachment, had no sooner arrived in sight of the Macedonian army, than his troops, full of ardour, were impatient to attack them. Scipio, in particular, whose spirits were raised by his late victory, was very eager for the engagement, representing to Æmilius that it was owing to neglect and delay that his predecessors had suffered the enemy to escape from their hands,—that he was fearful Perseus would escape, and strongly urged their attacking him at once in the open field, and not to lose so fair an opportunity. “When I was your age, Scipio,” replied the prudent general, “I might have thought as you now do ; and you will one day think as I do. I shall give you the reason for my conduct another time : at present you must be satisfied to rely on my discretion.” Æmilius marked out a camp and threw up entrenchments, which was an invariable rule with the Roman Generals.

On the following day, Æmilius offered the accustomed sacrifices, and watched for a favourable sign in the entrails of the victims ; one-and-twenty of which were offered before it was met with, and then only in the event of his acting on the defensive. When the sacrifices were ended, he assembled his council, to whom he gave his reasons for what they considered his tardiness in attacking the enemy. He told them that the enemy's army, being much superior to theirs in numbers, and in excellent condition ; whereas the Roman army being exhausted by a long and painful march in a broiling sun, some rest and refreshment was therefore necessary for them ; neither did he choose to engage until the camp was in sufficient readiness to serve them as a retreat in case of need. He then ordered them to hold themselves prepared for battle, if it should prove necessary, the following day. It so chanced, that during the night

there occurred an eclipse of the moon. The Romans, who were not altogether unacquainted with astronomy, were apprised of this, and Æmilius, having ordered that the soldiers should be informed of the exact time when it would take place, they were not at all alarmed at the event, but rather looked upon their general as possessing more than human knowledge, and as being under the peculiar favour of the gods. The Macedonians, on the contrary, were seized with dread, supposing that this prodigy foretold defeat, and the ruin of their king. For some time neither party ventured to commence hostilities, which seem to have at length been brought about by accident. Some accounts state that a horse, having strayed from the Roman camp, the soldiers who endeavoured to recover it were attacked by the Macedonians ;—others, that some Thracian soldiers, having attacked a foraging party of the Romans, the Macedonians came to their aid, and the reinforcements increasing on each side, the battle at length became general. At the first onset the Roman troops gave way before the Macedonian phalanx, to which they were unaccustomed. They were terrified at the rampart of brass and forest of pikes, which seemed impenetrable to all their efforts: even Æmilius himself often spoke afterwards of the impression it made upon him, and which caused him for a time to doubt of success; but, concealing his feelings, he endeavoured to put on a gay and cheerful countenance; he rode up and down, without helmet or cuirass, exhorting and animating his troops. Like a skilful general, ever on the watch, he at length observed that, owing to the irregularities of the ground, the phalanx was obliged to leave openings at intervals. He immediately sent small detachments of troops to fall into the void spaces, and attack them wherever they found them uncovered. This stratagem succeeded. The whole strength of the phalanx consisted in its union. Having lost this advantage, though it resisted some time, it was at length broken and thrown into confusion. Just at this juncture, and whilst the battle was raging at the hottest, the son of Cato, who was also son-in-law to Æmilius, dropped

his sword. Almost frantic with the loss, which was considered an indelible disgrace, he ran through the ranks, collected a body of resolute young soldiers, and placing himself at their head, he rushed headlong upon the Macedonians. So furious were their efforts, that after immense exertions they compelled the enemy to give way, and, obtaining possession of the ground, commenced a vigilant search for the sword, which they found at last under a heap of arms and dead bodies. Emboldened by their success, they raised a shout of victory, and fell with renewed ardour upon the enemy. At length the Macedonians were obliged to yield; the phalanx, entirely broken, vanished and disappeared, and as this was the main strength of the army, the rest immediately fled, excepting 3,000 Macedonians, forming a distinct body from the phalanx, and who, standing firm in their ranks, and fighting to the last were cut to pieces. The victory was complete, and so suddenly decided that the battle did not last above an hour. It began at three in the afternoon, and was over by four. The remainder of the day was employed by the Romans in pursuit. The whole plain was covered with dead bodies, and the rivers were stained with blood. On their return in the evening the servants of the army went out to meet their masters, and conducted them by torchlight to the camp, which they had illuminated, the tents had been covered with wreaths of ivy and crowns of laurel.

But in the midst of this general rejoicing the consul himself was in great affliction:—of two sons that he had in the army, the youngest and most promising, and whom he loved with great tenderness, was missing. Although only seventeen years of age, he had already given proofs of great talent. The camp was in an universal alarm, and the shouts of joy were succeeded by a mournful silence. They sought for him amongst the dead, but in vain. At length, when the night was far spent, he returned from the pursuit, attended by a few comrades, covered with blood, and exhausted by fatigue. Paulus Æmilius embraced him with tears, and now only he began

to taste the joy of victory. This youth was the second Scipio, who was afterwards surnamed Africanus, and the destroyer of Carthage. He was adopted by Scipio, the conqueror of Hannibal.

As to Perseus, no sooner did he perceive symptoms of giving way amongst his troops, than, abandoning himself to fear, he retired from the field, and under pretence of sacrificing to Hercules, rode to Pydna; but not daring to remain there, as the fugitives brought news of the disastrous defeat of the army, continued his flight, and, that he might not be known, quitted the high road and divested himself of his diadem and regal robes, alighted from his horse, and walked on foot with his friends: the greater part of these, however, under various pretences, quitted him, partly from fear of the enemy, but still more from dread of his cruelty; as they well knew his defeat would irritate him, and increase the natural ferocity of his disposition; and in fact, on his arrival at Pella, about midnight, he stabbed two of his attendants with his own hand, for what he considered too great boldness of speech in advising with him as to what was best to be done. After this, nearly all the officers and courtiers that then remained forsook him; whereupon, not considering himself safe at Pella, and, dreading lest he should be given up to the Romans, he proceeded to Amphipolis, and from thence to the island of Samothracia, where he took refuge in the temple of Castor and Pollux.

Immediately after the battle, Paulus Æmilius dispatched three deputies to Rome with news of the victory; but previous to their arrival, as the people were celebrating games in the circus, it was rumoured that a great battle had been fought, in which Perseus had been entirely defeated. The news were received with joyful acclamations; but when the rumour came to be investigated, there did not appear any foundation for it, the rejoicings consequently ceased. The people, however, hailed it as a happy omen; and when the news actually did arrive a few

days after the temporary suspension of their rejoicings, it caused them to break out more immoderately.

After Paulus Æmilius had sent off his despatches and allowed his troops sufficient time to recruit themselves after the fatigue of the battle and their previous long marches, he set out in pursuit of Perseus, of whose flight to the island of Samothracia he had been informed. Whilst on his route he received a letter from him, presented by three deputies of mean appearance and condition. The striking contrast of the present humiliating situation of Perseus and his former grandeur, and reflection on the uncertainty of all human affairs, affected Æmilius almost to tears: but when on opening the letter he saw it inscribed "Perseus, the king, to the consul Paulus Æmilius greeting," all his republican pride and haughtiness returned, and, his compassion giving place to indignation, he dismissed the deputies without an answer.

Perseus perceiving from this, that he was expected henceforth to forego his title and dignity, wrote another letter, in which he merely inscribed his name. In this letter, as in the former, he desired that commissioners might be sent to treat with him.

Paulus Æmilius hereupon sent commissioners, but the negotiations came to nothing: for on one side Perseus refused to renounce the royal dignity, and on the other Æmilius insisted that he should submit himself entirely to the Roman people.

In the mean time the Prætor Octavius, who had the command of the fleet, arrived at Samothracia; but, not choosing to take Perseus from the sanctuary he had chosen, contented himself with keeping a close watch so as to prevent his escaping from the island. Notwithstanding his vigilance, Perseus contrived to bribe a Cretan merchant to receive him on board his ship, together with such treasures as he had been able to bring with him in his flight, amounting to about 2000 talents; but, fearing to trust the whole at once, he sent part to the ship

over-night taking the remainder himself at midnight when all was quiet. Perseus crept through a narrow window into a garden, and thence proceeded to a dilapidated house, where he was joined by his wife and eldest son: but great was his despair on reaching the coast to find that the wily Cretan had set sail with his rich freight. The Cretans had ever been noted for their duplicity and want of faith. The Apostle Paul alludes to it in his epistle to Titus, in which he says, "One of themselves, a prophet of their own, said The Cretans are always liars." This was Epimenides, who was born at Crete, and who was ranked by some amongst the wise men of Greece.

Perseus had previously entrusted his younger children to the care of one of his favourites. But this man, betraying him in his misfortunes, delivered them up to Octavius. In this extremity, not knowing what course to take, he came to the resolution of surrendering himself and his son also to the prætor, who immediately sent them under a strong guard to the consul, having first apprised him of their coming. Æmilius sent his son-in-law to meet him, he himself awaiting his arrival in the camp. Perseus entered dressed in a mourning habit, attended by his son. The consul rose to receive him, and on Perseus throwing himself at his feet immediately raised him up, and presented him to those around him. Then, after rebuking him for his breach of faith with the Roman people, and engaging in a war with them after his father had concluded terms of peace and amity, he bade him nevertheless confide in their clemency, assuring him he had to deal with a noble and generous adversary. Then retiring with his attendants into the tent, he sat some time in silence, as if lost in astonishment at the rapidly changing events of the last few days. At length he thus addressed those who stood round him:—"Behold, Romans," said he, "and you young men in particular, the uncertainty and instability of all earthly grandeur. This should teach you neither to be too much elated with good nor cast down with bad

fortune; and, above all, never to treat any one with insolence or cruelty in prosperity, or to rely too much on present advantages: when you see that one short year has been sufficient to overthrow the house of Alexander, which had arrived at such a pitch of glory as to extend its empire over great part of the world." He then dismissed the assembly, and giving Perseus in charge to his son-in-law Tubero, ordered that he should be treated with all the respect that his present situation would admit of.

Thus ended the kingdom of Macedonia, which had risen from
an obscure and inconsiderable state to be the greatest
A.M. 3836. empire the world had yet seen, and which under Alexander had extended over great part of the then known globe.

As the season was now considerably advanced Paulus Æmilius put his troops into winter quarters, awaiting the directions of the senate as to what was to be done with Macedonia. They sent ten commissioners to assist him in regulating the affairs. They desired it to be understood that all the lands and cities of the Macedonians, and also of the Illyrians, should be considered free and be governed by their own laws; as, they stated, it was not the object of the Roman people to subjugate those that were free, but to deliver such as were enslaved, so that under their protection the former might retain their liberty, and the latter might be treated with more lenity and justice.

Previous to his return to his native country, Æmilius made the tour of Greece, being desirous of seeing all its principal cities and those objects which were generally spoken of as worthy of admiration and regard. He first visited the Oracle of Delphos, and was much astonished at the number and value of the statues, vessels, and other presents with which the numerous votaries had filled the temple. He offered up a sacrifice to Apollo, and also made an offering at the shrine of his own vanity, for, chancing to see in the principal square of Delphi a pillar of white marble, which he was informed was intended to receive a golden statue of Perseus, he caused one of himself to be placed

there instead, saying that the vanquished ought to give place to the victor. He next visited the temple of Jupiter Trophonius at Lebadia, and the mouth of the cavern into which those descended who went to consult the oracle. Thence he passed into Attica, visiting all the principal cities, and at Athens he spent some little time, as he wished to select from among the philosophers and wise men who resorted thither suitable instructors for his two sons; for although they were past the age of childhood, the youngest being seventeen years old, he was desirous of having their minds improved, and their principles and manners formed, by some of the scientific and polished characters for which that city was so justly celebrated. He also visited Sparta, Corinth and Megalopolis. At Olympia he saw the celebrated statue of Jupiter, by Phidias, with which he was so much struck that he cried out, "This Jupiter of Phidias is the very Jupiter of Homer!"—a remark which has been handed down to posterity as a proof of the merit of both sculptor and poet, in thus embodying, as it were, the idea which the heathens appear so universally to have conceived of this highly venerated and, according to their belief, all-powerful deity.

He also visited the city of Aulis, from which port it is said the fleet of Agamemnon set sail for Troy, and, like Alexander when he first saw the flux and reflux of the sea, was much struck with that phenomenon, so different to anything he had witnessed in the Mediterranean, where the tides rise but a very few feet.

Having finished his tour, Æmilius prepared to return to Italy, but previous to his departure he gave a great variety of games and entertainments, to which the principal persons in the various cities of Greece and Asia were invited. The preparations were on a most magnificent scale, and even the polished Greeks could not but admire the discernment and tact he had shown in the receiving and disposal of his guests; for although they amounted to several thousands, they were placed and entertained each according to his rank and

quality, and according to their different degrees of merit. On some persons expressing their admiration of his judgment in these matters, he observed that as much judgment was required to direct an entertainment as to draw up an army for battle.

He next collected together the vessels and ornaments of gold and silver, with the statues and paintings by the greatest masters, which he had taken from the enemy, and exposed them to the view of the spectators on a place prepared and elevated for the purpose. He then selected those he intended to take with him to Rome; the remainder, consisting chiefly of bows and arrows, quivers and arms of various descriptions, he disposed in the form of trophies, and then taking a torch in his hand he applied it to the heap, his principal officers followed his example, and thus the whole was consumed. Of all these treasures Æmilius appropriated none to himself, he merely allowed his sons a choice of books from Perseus's library: so great was the disinterestedness and probity of the Roman character at that early period,—officers and citizens ever preferring the welfare and prosperity of the commonwealth to their own.

But we are sorry to have to record an act of Æmilius which in some degree tarnishes the lustre of his bright and noble character, and which was quite at variance with the natural gentleness and humanity of his disposition. The senate had decreed that all the cities of Epirus which had gone over to the king of Macedon should be given up as spoils to the soldiers. This was in itself a cruel decree, and it was cruelly and dishonourably executed. Æmilius ordered the garrisons to be withdrawn from the various cities, under the pretence of granting the inhabitants the same liberty as had been given to the Macedonians; at the same time desiring that the principal persons of each city should, on a certain day, bring out all the gold and silver in their houses and temples into the market-place. On the day appointed it was brought out into the public place, when the soldiery fell upon the citizens, seized

the property, which they divided among themselves, ransacked the cities, and took the inhabitants prisoners. By this cruel outrage nearly seventy cities were pillaged and destroyed, and no less than a hundred and fifty thousand persons, a large proportion of whom were innocent women and children, suddenly torn from their homes and sold as slaves. And yet when the product came to be distributed, the share to each horseman only amounted to about ten pounds, whilst each foot-soldier received but five pounds.

Such are the direful results, such the dreadful means, and such, not unfrequently, the pitiful ends of cruel and sanguinary war!

Paulus Æmilius having executed this truly barbarous and inhuman act, proceeded without delay to the sea-shore, and setting sail with his prisoners and spoils, soon arrived at the mouth of the Tiber, he went on board the splendid galley of king Perseus, and having placed thereon the rich carpets and purple stuffs, and such other parts of the booty as made the greatest display, advanced towards Rome. The sides of the river, as he drew near the city, were lined with people who came out to receive the conqueror and to welcome him home with plaudits and acclamations.

Soon after his arrival the senate proposed to vote him a triumph. But the soldiery, who felt disappointed that a larger share of the spoils had not fallen to them, began secretly to murmur and show resentment against Æmilius, whom they accused of harshness and severity in his command. This being observed by some such malcontents as are always to be found in every state, and who envied him the renown he had acquired, they endeavoured to excite a prejudice against him—particularly one of the tribunes, named Servius Galba, who had once served under him, and who cherished a secret resentment, in consequence of having on one occasion fallen under his displeasure for misconduct. Galba declared loudly that he ought not to be allowed a triumph, and endeavoured to prevail on the people not to grant him their suffrages. Æmilius'

known character and probity, however, prevailed over envy and calumny, and a triumph was decreed him.

This triumph was one of the most magnificent Rome had yet seen. It lasted three days; so immense was the booty and so numerous the articles exhibited. The first day the various paintings, statues, and other works of art, were carried in procession, filling more than two hundred chariots. The second day the various arms taken from the conquered were borne along in waggons, followed by 3,000 captives, bearing gold and silver specie, as well as a vast number of vessels of the same precious metals, amounting altogether to more than a million sterling. Amongst them was a cup or bowl, of massive gold, which Æmilius had caused to be made, and adorned with precious stones, and which he consecrated to Jupiter in honour of his victory. But the third and last day far exceeded the others, both in splendour and interest. King Perseus himself, with his family and household, were led captive. The spoils and treasures which had more particularly belonged to himself were carried first, followed by his own chariot, on which were his arms and royal diadem. Then came his children, with their governors and preceptors, two sons and a daughter, all of so tender an age as not to be aware of their calamity or sensible to their degradation; all eyes were fixed upon them, and the spectators could not help shedding tears in the midst of their rejoicings, at so touching and moving a spectacle. King Perseus walked immediately after his children, wrapped in a mourning cloak, and wearing sandals. His deportment was sad and dejected, and he seemed as though the weight of his misfortunes had overwhelmed his reason. He was followed by a long train of friends and courtiers, who, with their weeping eyes fixed on their king, seemed to be more affected by his misfortunes than their own. Last of all came the conqueror himself, seated in a superb chariot, with his two eldest sons, Scipio and Fabius, one on each side of him.

During the three days that the triumph lasted, the temples

were set open and adorned with garlands. The people were dressed in white, and seated on scaffolds erected for the occasion. But perhaps there has seldom been a more striking instance of the manner in which good and ill, joy and sorrow, are blended in the lot of mortals than was exemplified at this juncture with regard to Paulus Æmilius. Of his four sons, the two eldest were adopted into two of the principal families of Rome,—a practice very common amongst the Romans at that period. The two youngest were by a second wife; one of them died five days before the triumph of his father, at the age of fourteen; the other, who was about twelve years old, died three days afterwards.

Thus was his cup of rejoicing dashed with the wormwood and the gall, and thus his laurel wreath was tempered with more sombre hues—

“The lurid nightshade mixed with buds of May,
And darkest cypress twined amid the bay.”

After the triumph, Perseus was carried back to prison. Paulus Æmilius was very desirous that his life should be spared, and that he should be treated with that lenity and generosity due to his rank and misfortunes. All the indulgence, however, he could procure for him was to have him placed in a more commodious abode at Alba, and furnished with such accommodations and comforts as could be supplied him consistently with his safe keeping. He survived his captivity but a short time. Some accounts say he hastened his own death by abstaining from food; but this is not fully substantiated. He had reigned eleven years. The kingdom of Macedonia was declared free, but was shortly afterwards reduced to a Roman province. Of the three children of Perseus, the two eldest, a son and daughter, did not long survive their father, but died soon after the triumph. The youngest, Alexander, who was probably scarcely of an age to be so much affected by the misfortunes of their family as his elder brother and sister, was employed as a secretary or clerk under the city magistrates;

and it has been suggested by some authors, that the Roman pride here displayed itself, in thus selecting for one of the inferior officers of the state the son of a vanquished king.

By the death of Perseus, and the conquest and subjection of Macedonia, the Romans had no enemy of any consequence left to contend with. The remainder of Alexander's successors, either weakened and depressed by wars amongst themselves, or by unequal contests with their powerful and common foe, the Roman nation, presented little obstacle to their arms in future. Indeed, so great was the terror which that event struck into all the surrounding nations, and all who were connected with them, that, so far from offering any resistance, they seemed to vie with each other in hastening to send embassies to Rome to congratulate the senate and the people on their victory, and to submit themselves to them or court their alliance.

First amongst these were the Rhodians, who, in the early part of the war with Perseus, had taken part with the
A.M. 3537. Romans against that prince, with whose father, Philip, they had been at war, but afterwards they were suspected of secretly favouring him, which gave much offence to the Roman people, with whom they professed to be in alliance ; so that after the decisive victory over Perseus they became alarmed, as dreading their resentment, and lost no time in sending their deputies to seek to conciliate them and renew their alliance. At first the senate refused to hear them, telling them that their secret intrigues with Perseus had long been known, and spoke of declaring war against them ; which, when the Rhodians heard, they sent other deputies, with Astymedes, one of their principal citizens, at their head, who presented themselves before the senate as suppliants, dressed in mourning habits, and bathed in tears. Astymedes took upon himself the defence of his unfortunate country, and, without attempting to justify it, endeavoured to extenuate their conduct, representing that the cause of complaint the Romans had against them was rather the action of a few individuals than of the nation at large ;

reminding them, at the same time, of the services they had done them in former wars, and concluding with a pathetic appeal to their clemency. When they were withdrawn, the affair was debated before proceeding to vote. There were many against the Rhodians: all those who had served in the war with Perseus, either in the quality of consuls, lieutenants, or prætors, and had therefore been in some degree witnesses of their enmity towards the Romans, were greatly incensed, and had it not been that M. Portius Cato,—known in history as the Censor,—took part in their favour, their cause would have been a lost one. He made an earnest and energetic appeal to the senators, in which, after again repeating many of the arguments that had been made use of by Astymedes, he counselled them not to be unduly elated, or abandon themselves to a too great extravagance of joy, on this their late signal and almost unexpected victory. Reminding them of the uncertainty of human affairs—that it was the mark of true wisdom not to be too much carried away by prosperity, or depressed by adversity; intimating that in their present state of mind they were scarcely in a condition to judge calmly and dispassionately of the conduct of the Rhodians, who, after all, it must be remembered, had never openly sided with Perseus; all they had been suspected of was secretly favouring him, and whilst he acknowledged he believed they did not wish that he should have been entirely conquered by the Romans, yet that this proceeded not so much from enmity towards him as from the dread that, were he overcome, there would then remain no obstacle to the prowess of Roman arms, and that their own liberty would become endangered.

These remonstrances from so grave and rigid a senator as Cato the Censor, had the effect of calming their excited and irritated feelings; and though they did not immediately come to a favourable conclusion, but kept the deputies some time in suspense, yet eventually they laid aside their displeasure and admitted the Rhodians into their alliance.

Attalus, brother to Eumenes, king of Pergamus, was also

one of the first to repair to Rome on this occasion.
A.M. 3837. He had been sent by his brother to congratulate the Romans on their late successes, and to solicit their aid against the Asiatic Gauls, who at that time were committing frequent ravages in the kingdom of Pergamus. Attalus was in high favour with the Romans, he having taken a decided part with them against Perseus; but Eumenes had incurred their displeasure, in consequence of having been suspected, like the Rhodians, of secretly favouring that prince. They therefore caused it to be intimated to Attalus that his brother, having forfeited their confidence from his appearing to waver between them and Perseus, the senate had thoughts of depriving him of his kingdom, or at least part of it, and giving it to himself, advising him to apply for it. The temptation was a strong one, and at first Attalus seemed inclined to listen; but a physician named Stratius, whom his brother had sent in his train, both to have an eye upon his conduct and to assist him with his counsel and advice, having either discovered or learned from Attalus himself what was going on, wisely and judiciously reasoned with him on the subject, representing to him not only how perfidious and unworthy such conduct would be towards his brother, but also that it would in the end be unwise and impolitic; that his brother, who was now far advanced in life, and had no children, could not be expected to survive many years, and that on his death he would naturally come into possession of the kingdom, being his sole heir. Why, therefore, should he wish to anticipate, by a violent and criminal proceeding, what would soon happen in the natural order of things. These and other arguments, which Stratius, who was a man of sound judgment, and of persuasive and conciliating manners, made use of on every suitable opportunity, had their desired effect. Attalus had until this period been distinguished for his kindly and affectionate feelings towards his brother. Some short time previous he had prevailed upon the Achæans to reverse an unfavourable decree they had issued against Eumenes; which,

together with his conduct on the present occasion, and indeed throughout his life, acquired for him the title of Philadelphus. He succeeded his brother Eumenes some time afterwards, and reigned about twenty years. He was much beloved and revered by his subjects, and was a patron of the arts and learned men. He was succeeded by his nephew, Attalus Philometer, whose reign was in every respect the reverse of the foregoing. He abandoned the affairs of government to his ministers and favourites, secluding himself from his subjects, towards whom he exercised much cruelty and tyranny. Happily for them his reign was but short—not more than five years. He determined to constitute the Roman people his heirs, and made a will to that effect, couched in these words: "Let the Roman people inherit all my fortune." By this act the kingdom of Pergamus, and all appertaining to it, was incorporated with the Roman dominions.

It would be both tedious and difficult to narrate all the various states and provinces that sent ambassadors to Rome after the subjugation of Perseus and Macedonia, either to offer them homage or to court their alliance, and who were treated by them with harshness or lenity, according as they had shown themselves favourable or otherwise to Perseus. But none gave them so much umbrage as the Achæans. The Achæan League still opposed a formidable barrier in their march towards universal conquest. They were aware that it would be inexpedient to proceed against them openly and at once, as they had done with some of the others. They therefore began by tampering with some of their deputies and principal men. Amongst these was Callicrates, who had on a former occasion betrayed his country, and now basely sold himself to the Romans. The senate had already sent commissioners into Asia and Greece, under pretence of regulating their affairs, but in reality to gain information respecting such as had favoured Perseus, either publicly or privately. Callicrates had the hardihood to accuse to the commissioners—two of whom had been expressly sent into Achaia—all those whom he looked

upon as his own enemies, or the partisans of liberty in general; or having been favourable to Perseus; upon which one of the commissioners, after declaring in the assembly that many of the most powerful members of the League had assisted Perseus against the Romans, demanded that they should be condemned, as deserving death: after which he would name them. Upon this the whole assembly cried out that it was an unjust proceeding to condemn persons unheard, and even before they were named, and pressed him to name the guilty parties. Whereupon he replied, at the suggestion of Callicrates, that all those who had commanded armies, or had been in any way employed officially, were among the guilty. Upon which Xenon, a person of great dignity and highly respected by the League, rejoined to the following effect:—"I have commanded the armies and have had the honour of being the chief magistrate to the League, and I protest that I have never acted in anything contrary to the interest of the Romans; and this I am ready to prove, either in the assembly of the Achæans, or at Rome before the senate."

The deputies took hold of this last expression as favourable to their design, and decreed that all those who had been denounced by Callicrates should be sent to Rome to justify themselves. The whole assembly were in the greatest affliction; nothing like it had been known before, even in the times of Philip and Alexander, who, all-powerful as they were, had never thought of bringing strangers who were accused into Macedonia to be tried, but referred them to their own councils. Callicrates became an object of horror and detestation. No one would associate with him, or even bathe in the public baths after him till all the water had been emptied out,—regarding him as a base traitor to his country.

By the above tyrannical decree, a thousand of the most considerable citizens of the Achæan League were seized and sent prisoners to Rome. Polybius was amongst
A.M. 3837. the number. This great man and celebrated historian, to whom all succeeding ages have been indebted, and

the correctness of whose writings has never been called in question, was born at Megalopolis, in Peloponnesus. He was the son of Lycortas, who had been chosen general of the Achæan League, in which capacity he had acquitted himself with great honour and much to the satisfaction of those who employed him, had been twice deputed ambassador to Ptolemy Epiphanus, and had signalised himself in avenging the death of Philopœmen. He was careful to bestow on his son a liberal education, and, being himself a great statesman, was able to instruct him in government and policy. Polybius had had the advantage of serving under his father, and also under Philopœmen, one of the most renowned generals of antiquity. It is therefore not surprising that with the benefit of two such instructors, added to the excellent talents bestowed upon him by nature, Polybius should have attained to a degree of eminence surpassed, if indeed equalled, by few of the ancients. His fame had already reached Rome, so that on his arrival he was received with a degree of respect and attention accorded to none of his unhappy companions. The greatest men of the state were anxious to make his acquaintance and cultivate his friendship. Among these were the two sons of Paulus Æmilius, one of whom had been adopted into the family of the Fabii; the other, the youngest, by P. Cornelius Scipio, the son of Scipio Africanus. The friendship of the latter for Polybius has become matter of history. It is supposed to have been under his auspices and patronage, and during his residence or exile in Rome, which continued until his death, or nearly so, that he composed the principal part of his history and other valuable writings.

The rest of the Achæan captives, on their arrival at Rome, were by a decree of the senate banished to the various cities of Italy, without an hearing, or even an examination of their cause, under the pretence that they had been tried and condemned previous to leaving their own country. When this intelligence reached the Achæans they were in the greatest

grief and consternation, and immediately sent deputies to Rome to remonstrate with the senate, and to beg that at least they might have a hearing ; but they were told this had been already done, and that they themselves had adjudged the case. The Achæans, however, were not to be so put off. They again sent the same deputies, with one of their most esteemed citizens, named Euræas, at their head. Euræas pleaded their cause before the senate with great energy and truth, protesting that the accused had never been heard, and entreating that they would either examine the matter themselves, or, if the multiplicity of their affairs would not allow of their doing so, that they would at least refer it to the Achæans, who, they might rest assured, would award ample punishment to the guilty, if any such should be found. The senate, however, were inexorable. Their object was to crush the Achæans, whose power they dreaded ; and, to prevent any further trouble on the subject, they wrote into Achaia that it did not appear to them consistent, either with their own interest or that of the country, to permit the exiles to return. This decision threw Achaia and the other states of Greece into the deepest affliction and despair, as they thought they saw in it a determination to deprive them of their liberty and independence ; but so fully sensible were the Achæans of the innocence of the exiles and the injustice of the decree, that they would not yield the point, but continued to make fresh applications from time to time, for many years, which, if they had no other effect, at least served to bring the conduct of the Romans before the eyes of the world, and it excited feelings of compassion in the minds of many of the senators, who were of opinion that it would be proper to allow them to return. This frequently gave occasion for warm debates as the subject was from time to time renewed. At length Cato, wearied with these endless discussions, and perhaps also secretly inclined towards the exiles, put an end to the matter by a well-timed sarcasm. "To see us," said he, "disputing thus, year after year, whether some

old men of Greece shall be buried by our grave-diggers or those of their own country, it should seem we have
A.M. 3854. nothing to do." This had the desired effect; the senate decreed their return. Only 300, however, remained to avail themselves of it, seventeen years having passed away since their exile. It seems doubtful whether Polybius was one of those who returned on this occasion; but if he did, he went back again shortly after, as he joined his friend Scipio in his expeditions against Carthage and Dumantia, and was present at the taking of both those cities. After the death of Scipio he returned to his native city, where he ended his days at the age of eighty-two, preserving to the last the esteem and affection of his fellow-citizens, as well as those of the other states of Greece; he having employed himself, during the latter years of his life, in settling their differences and arranging their affairs on various occasions so much to their general satisfaction, that statues were erected to him in many places.

Before his death he had the affliction of witnessing the destruction of the city of Corinth. Of all the cities of the Achæan League—indeed it may be said of all the cities of Greece—Corinth was at that time the most powerful, not only on account of its riches and commerce, but also from the independence and power of its inhabitants. It had rivalled, or rather succeeded, Athens as the seat of learning and the fine arts, and is well known to have given its name to one of the five orders of architecture; but, unhappily, luxury and profligacy, the too frequent attendants on riches and power, were also amongst the characteristics of the people, and as a necessary consequence, misrule and liberty degenerating into licentiousness, too generally prevailed. They were at this time engaged in a dispute with Sparta, and both parties had sent ambassadors to Rome, but without waiting their return they commenced hostilities.

It had been the policy of the Romans to endeavour to weaken the Achæan League, by detaching from it as many of the cities as they could, and Corinth, Sparta, Argos, and many others, had

been by their orders separated from it, under the pretence that they had not originally formed part of the League. When the commissioners who had been sent for that purpose informed the different cities thereof, the people were filled with indignation and surprise. At Corinth, in particular, the inhabitants rose up in arms and treated them with so much violence that they were obliged to seek safety in flight. When they reported this on their return to Rome, the senate immediately sent other deputies, at the head of whom was Julius, one of their principal citizens, to remonstrate with them, and particularly to take cognizance of the affair pending between them and Sparta. They were instructed, however, to behave towards them with great moderation, and to seek by mild measures to allay the ferment, rather than do anything that might increase or exasperate the malcontents. Carthage was not yet destroyed, and it was necessary to act with caution towards such powerful allies. Julius and his colleagues executed their commission with great propriety, and exhorted the Corinthians not to give ear to evil counsels, and thus draw upon themselves the resentment of the Romans by declaring war against Lacedæmon. This moderate advice was very acceptable to the more respectable portion of the citizens; but a certain faction, consisting chiefly of dissolute and disreputable persons, being excited by the violent declamations of their orators, the principal of whom were Critolaus, Diæus, and Damocritus, were bent on fanning the flames of discord. They insinuated that it was only through fear and the unpropitious state of their affairs in Africa, that the Romans behaved towards them with so much moderation. They, however, conducted themselves respectfully to the commissioners during their stay; but directly they had gone Critolaus went from city to city, summoning assemblies and endeavouring to inflame the minds of the people against the Romans: representing them in the most odious light, and venting malicious invectives against them. He succeeded but too well, and was moreover assisted in his violent schemes by Pythias, the magistrate of Bœotia, a rash and

imprudent man, who entered into all his measures, and so far prevailed that it was decided to persist in the war against Sparta.

Metellus, one of the Roman prætors, was at that time in Macedonia, engaged in a war with a certain adventurer named Andriscus, a person of mean birth and extraction, but, having given himself out to be a son of Perseus, assuming the name of Philip, and inventing a plausible story as to his having remained in obscurity up to that time, he had gained more credit than might have been expected; and at length found himself at the head of a powerful faction. At first the Romans took but little heed of his proceedings; but, finding that he assumed the name of Philip, together with the title of king and the insignia of royalty, and that his adherents were rapidly increasing, they sent Metellus against him.

Andriscus previous to the arrival of Metellus had gained some trifling advantage over a detachment of the Roman army, and this had so elated him, being of a rash and impetuous disposition, that he eagerly engaged with Metellus, and, after being twice defeated, was taken prisoner and sent to Rome, where he graced the procession of Metellus, who was honoured with a triumph on his return. He soon after defeated another adventurer, who also gave himself out to be a son of Perseus, and assumed the name of Alexander; but he took refuge in flight, and was considered too insignificant for pursuit.

After this Metellus marched into Achaia. Having heard that L. Mummius had been chosen consul at Rome and was charged with the management of the war in Achaia, he was desirous of putting an end to it before the arrival of Mummius, that he himself might have the honour of a triumph. He had an engagement with the Achæans, in which he gained a complete victory, taking many thousand prisoners. The insurgent Critolaus disappeared unaccountably during this battle, and was never afterwards heard of. It was supposed that in his flight he had fallen into the marshes, and been

drowned. As soon as Mummius had received his appointment he hastened his march, fearing he might find things pacified on his arrival, and thus be deprived of the honour which he so ardently desired. After the death, or rather the disappearance, of Critolaus, Diæus had assumed the control, and had shut himself up in Corinth. Metellus, on the arrival of Mummius, had resigned the command to him and returned into Macedonia; and Mummius, without loss of time, proceeded to Corinth and laid siege to the city: but not being at first sufficiently on his guard, the besieged made a sally and gained an advantage over a portion of his advanced guard, whom they pursued almost to their camp. This unexpected success so elated them, that, deeming themselves equal or even superior to the Romans, and headed by Diæus, a rash headstrong man, they made a furious attack on the Roman consul, having first placed their wives and children on a neighbouring eminence to witness the battle, and, as they hoped, their success: they took with them a number of waggons and other vehicles to bring back the spoils; so fully did they assure themselves of victory. Very different, however, was the result. The officers were without knowledge or experience, being entirely the creatures of Diæus, and chosen by him from amongst the lowest and vilest of the people, in order that he might have them entirely under his command. Mummius received them with the firm and steady valour of an experienced general. He had also posted an ambuscade, which sallying out on the Achæans as they rushed furiously on, attacked them in flank. Being surprised and entirely disconcerted by this unexpected movement, they fell into confusion, and after a slight resistance fled in all directions. Diæus himself lost all self-possession, and instead of endeavouring to rally them, fled to Megalopolis, his native city, there abandoning himself to despair. After having killed his wife, to prevent her falling into the hands of the enemy, he took poison, and, setting fire to his house, perished in the ruins.

After this defeat, the Corinthians gave up all further hope of success. Those of the Achæans who had taken refuge in the city quitted it the following night; most of the citizens also abandoned it; so that Mummius entered without any opposition. The men who remained were put to the sword, and the women and children sold for slaves. The most valuable statues, paintings, and other moveables were sent to Rome; after which the houses were set on fire and the whole city was consumed. The conflagration lasted several days. Even the walls were afterwards razed to the foundations. This was done by order of the senate, with the intention of punishing the pride and insolence of the Corinthians, who had insulted the Romans and violated the law of nations in their treatment of the ambassadors, and also as affording an example of severity in order to deter others from a like conduct. It had that effect;

A.M. 3868. for from this time the Achæans lost all spirit or hope of making further resistance to the power and dominance of the Romans, and the whole of Greece was from that time reduced into a Roman province, called Achaia. Popular governments were abolished in all the cities, and magistrates, under the Romans, established in them. In other respects, they were left pretty much in possession of their own customs and laws.

The destruction of Corinth happened about 146 years before the Christian era. It was rebuilt by Julius Cæsar, and again became a large and populous city, though it never wholly regained its former power and splendour. One of the first Christian churches was established at Corinth, and some of the earliest of the Apostle Paul's epistles were addressed to the Corinthians, and if we may judge by the tone of those epistles, it would seem that with the return of wealth and prosperity, luxury and licentiousness again reared their heads. It is now sunk into an inconsiderable village, though still an object of interest to the antiquarian and the intelligent traveller, on account of its ruins and the vestiges of its ancient magnificence.

The destruction of Corinth and the reduction of Achaia and Greece to a Roman province, nearly closes the history of Alexander's successors. All that remains of interest is comprised, or chiefly so, in some few accounts respecting Syria and Egypt, which are so obscure and perplexing, that it is difficult to arrange them in any regular order. A succession of kings reigned, sometimes jointly, sometimes contending with and dethroning each other, presenting little more for the page of history than a succession of crimes, bloodshed, and cruelty, and in many instances, anarchy and confusion. Indeed it would seem—as is observed by an historian of those times—as though there was a kind of emulation among the sovereigns and princes of this particular period as to which should most distinguish themselves by wickedness and the blackest crimes. And what renders tracing the accounts more difficult is, the circumstance that many amongst them bear the same name; and also, that in many instances, they are named after their predecessors of greater note and interest among the more immediate of the successors of Alexander.

A period of 100 years elapsed between the death of Antiochus Epiphanes, king of Syria, son of Alexander the Great, and the defeat of Antiochus Asiaticus by Pompey, when Syria became a Roman province.

On the death of Antiochus Epiphanes—the principal transactions of whose reign, viz., his endeavours to wrest the kingdom of Egypt from the two brothers (his nephews) Ptolemy Philometer and Ptolemy Evergetes, or Physcon, as also his cruel persecution of the Jews, have been related at large in their proper place,—his son, Antiochus Eupator, succeeded to the throne of Syria. He was but a youth when his father died, and only reigned two years, being dispossessed by Demetrius Soter, the son of Seleucus Philopater, and grandson of Antiochus the Great. Demetrius had been detained as an hostage at Rome ever since the death of his father; but he no sooner heard of the death of Epiphanes, and that his son was on the throne, than he thought it a favourable opportunity

for endeavouring to recover his dominions. He first applied to the Romans, founding his right of succession on being the son of the elder brother of Epiphanes. But the Roman senate, more mindful of the interests of the commonwealth than of the claims of Demetrius, and considering it more to its interest to have a young and inexperienced prince like Eupator on the throne of Syria than one of more mature age and greater claims, refused to support him, or even allow him to leave Rome: upon which Demetrius, watching for a favourable opportunity, made his escape, and proceeded at once into Syria.

Antiochus Epiphanes, who at the time of his death was, as has been related, on his march towards Judea to revenge on the Jewish nation the defeat of his army under Lysias, had left the care of his son, together with the regency of the kingdom during his minority, to his friend and favourite Philip, who was then with him, delivering into his hands the order and signet, with other insignia of royalty, and enjoining him to give his son a careful education, and to instruct him in the principles of government. But Lysias, who had hitherto been the preceptor of the young prince, and at that time had him under his charge, no sooner heard of the death of Epiphanes, than he caused the youthful Antiochus to be at once proclaimed king, taking upon himself the reins of government, regardless of the regulations made by the king at his decease, he having by that time returned to Antioch from his expedition into Judea, so that Philip on his arrival found the office deputed to him by the deceased monarch usurped; and being sensible of his inability to dispute the point, he at once retired into Egypt.

Such was the state of things when Demetrius Soter landed in Syria. The impression immediately prevailed that the senate had sent him to take possession of his dominions, and would support him in the undertaking. Eupator was looked upon as a lost man: all therefore abandoned him and went, prompted also perhaps by inclination, to submit themselves to Demetrius, who was in fact their rightful sovereign. Eupator and Lysias

were seized by their troops and delivered up to Demetrius, who shortly after caused them to be put to death, and thus established himself on the throne without further opposition.

During the early part of his reign, Demetrius applied himself to regulate the affairs of the state and to reform abuses, particularly in those provinces which were under the Syrian government, in many of which much misrule prevailed amongst those officers and governors whom Antiochus Epiphanes had placed over them; and especially in Babylonia, where the tyranny of two brothers, Timarchus and Herachides, favourites of Epiphanes, prevailed to such an extent that the Babylonians, on being freed from them, bestowed on Demetrius the title of Soter, or Saviour, by which name he was afterwards known. He endeavoured to keep on terms of amity with the Romans, being very desirous they should acknowledge him as king and renew the treaties they had made with his predecessors, assuring them he would conform himself entirely to their will; and although at first they felt umbrage towards him, for having left Rome without their consent, and contrary to their directions, yet as he was now the lawful heir, they yielded to his pressing solicitations, confirmed him in the kingdom, and entered into alliance with him.

Demetrius, at length feeling himself firmly settled on the throne, at peace with his neighbours, and respected by his subjects, seemed to consider himself at liberty to indulge in every species of licentiousness and luxury. He built a castle near Antioch, flanked by four towers, in which he shut himself up for weeks and months together, totally disregarding the affairs of the state and the administration of justice, not even receiving or paying any attention to the memorials his subjects were desirous of presenting to him. This so disgusted them, that a conspiracy was formed against him. The malcontents were secretly supported by Ptolemy Philometer, king of Egypt, who felt great jealousy of the kings of Syria, on account of their interference in the affairs of Egypt, and also by Ariarathes,

king of Cappadocia, upon whose crown Demetrius had some pretensions. They employed Heraclides, whom Demetrius had deprived of the government of Babylonia on account of his tyranny and injustice, to encourage a pretender to the throne of Syria. This pretender, whose name was Bala, was a native of Rhodes, whither Heraclides had retired after Demetrius had deprived him of his government. He was
A.M. 3851. a young man of mean extraction, but well suited to play the part assigned him. Heraclides was glad of the opportunity of being revenged on Demetrius, and tutored Bala to personate the son of Antiochus Epiphanes. After he had been secretly acknowledged by the kings of Egypt and Cappadocia, he carried him to Rome, where he presented him to the senate, under the title of Alexander, the son of Antiochus Epiphanes, and to give more colour to the imposture, he took with him Laodice, the daughter of Epiphanes. Though the senate saw through the deception, yet, being extremely dissatisfied with Demetrius on account of his late disgraceful conduct, they pretended to believe in the fiction, and passed a decree in his favour. With this declaration of the senate he found no difficulty in raising troops, and passed at once into Syria, where the malcontents soon flocked to him. No sooner was Demetrius,—who, to do him justice, when not under the influence of indolence or drink was neither deficient in personal valour nor energy—apprised of these proceedings, than he roused himself, and, quitting his castle, prepared to meet the coming storm. He collected all the troops he could muster, and sent to procure assistance from whatever quarter he thought it likely to be met with, and, amongst others, he applied to the Jews. Judas, whose heroic conduct and signal victories over the generals of Antiochus Epiphanes have been already related, together with his rebuilding of the temple of Jerusalem, and pious restoration of the ancient laws and customs of the Jews, was now dead, and his brother Jonathan had succeeded to the command. To him Demetrius applied, offering him the commission of general of the

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The embassy was well received by the senate, who immediately declared the Jews friends and allies of the Roman people, and made a defensive league with them. They even obtained from them a letter to Demetrius, in which he was enjoined not to trouble the Jews any more, and war was threatened him if he persisted in so doing. Before, however, the ambassador could return, Judas was dead. For Demetrius, when he heard of the defeat and death of Nicanor, had sent another and more powerful army, composed of the choicest of his troops, into Judea, and which he again placed under the command of Bacchis, and associated with him Alcimus, who was at that time high-priest of the Jews; but he filled the office unworthily, having profaned its sanctity by complying with the commands of Antiochus, in adopting the idolatrous rites and customs of the Syrians. For this he was expelled by the righteous Judas; whereupon he collected a number of apostate Jews, and, placing himself at their head, went to Demetrius to make complaint against Judas and his party,

whom he accused of putting to death all who were his adherents and friends, as well as having deprived him of office. On hearing which, Demetrius not only sent orders for him to be reinstated in the pontifical office, but associated him in the command of the troops. The army of Judas consisted only of about 3,000 men, and they were so panic-struck at the approach of this formidable army, that, with the exception of 800, who still remained faithful to their leader, they all deserted and fled. Unhappily, Judas, confiding too much in his former successes, had the rashness to hazard a battle with this handful of men. He sustained his character to the last, but fell overpowered by numbers, a victim to his valour. The most lively marks of sorrow and affection were testified at his death, and his loss was deplored throughout all the land of Judea. His brother Jonathan was chosen to succeed him in the government.

From this period Demetrius offered no further molestation to the Jews for some years, having, as was supposed, received the letter from the senate, and being anxious to keep on good terms with the Romans. Now, however, that he saw himself thus assailed, and his very crown endangered by the attacks of a pretender, he resolved to seek assistance of the Jews and others. Bacchis had returned to Antioch, and Alcimus was dead, so that Jonathan possessed the sole command. To him Demetrius wrote, at the same time offering him the command of the troops in Judea. On the other hand, Bala, when he understood that Demetrius was paying his court to Jonathan, applied to him also, and even went further in the proposals and grants he made to him, offering him the high-priesthood, which office had been vacant since the death of Alcimus. He gave him the title of Friend to the King, and sent him a purple robe and crown of gold as tokens of respect, for no persons at that time wore purple but kings, and those in high office. Demetrius, on his side, made still further advances with the view of securing such an important ally, and one, moreover, who was now under the protection of the Roman people. But

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the Jews, after the injuries they had received from him, could not confide in his promises, and gave the preference to Bala, or, as he styled himself, Alexander. Jonathan, therefore, with the consent of the whole people, accepted the office of high-priest at his hands, and at the ensuing feast of Tabernacles, put on the pontifical vestments, and officiated as high-priest. At this time the high-priesthood came into the Asmonean family; in which family it continued till the time of Herod, a period of 140 years, when it passed into the hands of a stranger.

The preparations for war being now completed, both competitors took the field. At first one portion of the army of Demetrius had the advantage; but being carried away by the excitement of pursuit, they left that part at the head of which their king fought without sufficient support. Demetrius omitted nothing that might conduce to his success; but at length his troops gave way, and in the retreat his horse plunged into a bog from which Demetrius was unable to extricate himself, and in this position he was killed by the arrows of the enemy. He had reigned twelve years. Before the battle Demetrius sent his two sons, Demetrius and Antiochus, to Cnidus, a city of Caria, confiding them to the care of a friend of his in that city, that in case ill success should befall him they might be in a place of safety.

By the death of Demetrius, Alexander Bala found himself master of Syria, and at once assumed the throne; and soon after, with the view of strengthening himself more firmly in his position, he sent to Ptolemy Philometer, who at that time reigned in Egypt, to seek an alliance with him, and to request his daughter Cleopatra in marriage. Ptolemy acceded to his request, and even conducted his daughter as far as Ptolemais, where the nuptials were solemnized. Jonathan, the high-priest, was invited to attend, and was received with marks of great distinction by both kings.

Alexander was now in the peaceable possession of the throne of Syria; and it might have been thought that with

all his advantages, and especially with the recent example of Demetrius before his eyes, he would have been careful to conduct himself in such a way as should have insured to him a continuance thereof; but instead of this, he became still worse, and abandoned himself to idleness and dissipation still more than Demetrius had done, as though he possessed the throne for no other purpose than to live a life of riot and luxury. He left the management of affairs entirely to a favourite, named Ammonius, a wicked and cruel man, who not only tyrannized over and illtreated his subjects, but put to death Laodice, the sister of Demetrius, and widow of Perseus, king of Macedonia, and Antigonus, a son of Demetrius, who still remained in Syria, as well as all those of the blood-royal he could find, in order that he might secure to his master the possession of the throne he had usurped. These things again aroused the people, and incited them to rebellion; and they began to turn their eyes towards Demetrius, the eldest of the two sons of their late sovereign, who was now of an age capable of governing affairs. He thought this a favourable occasion for endeavouring to regain possession of the kingdom, and with the help of Lasthenes, the friend with whom his father had entrusted himself and brother, he procured a sufficient number of troops to effect a landing in Cilicia, where the malcontents soon flocked to him.

When these tidings reached Alexander he roused himself from his apathy, and marched into Cœlo-Syria. He also in his pressing need sent to demand aid of Philometer, his father-in-law, who came to his assistance with a large army, with which he entered Palestine. All the cities opened their gates to him, having received orders to that effect from Alexander. At Ptolemais he was joined by Jonathan, who also came to the aid of Alexander, and who discovered a conspiracy which had been formed by the wicked Ammonius against the life of Philometer. As Alexander, when applied to, refused to deliver up the traitor, Philometer concluded that he himself was concerned in the conspiracy. He therefore took

his daughter from him and gave her to Demetrius, whom he thenceforth supported, and promised to aid in ascending the throne of his father. Alexander, when he set out, had left Ammonius in charge of Antioch; but the citizens, who hated him on account of the cruelties and tyranny he exercised over them, thought it a suitable time to rid themselves of so wicked a governor, and having found him disguised like a woman, sacrificed him to their rage, and afterwards, dreading the resentment of Alexander, they opened their gates to Ptolemy, and offered to set him on the throne; but Ptolemy refused, saying he was satisfied with his own dominions, and recommended them to take Demetrius, their lawful sovereign. They followed his advice, and immediately acknowledged Demetrius.

Alexander, who was still in Cilicia, when he heard of these proceedings lost no time in marching back to Antioch, where he soon after encountered Demetrius; but being defeated, he fled to an Arabian prince with whom he had entrusted his children, and in whom he placed much confidence. His false friend, however, betrayed him, and having caused him to be put to death, had his head cut off and sent to Ptolemy, who expressed much joy at the sight. Thus perished Alexander

A.M. 3856. Bala, after a reign of five years. The Jewish historian, Josephus, speaks of him as the son of Antiochus Epiphanes; but none of the other historians of that time seem so to consider him: he is also so styled in the Book of the Maccabees, but it does not appear on what proof. It is probable that the Jews, impressed by the kindness he had shown them, and their favourable opinion of him, might have somewhat too easily admitted the belief.

Ptolemy Philometer died much about the same time as Alexander, of a wound he received in battle. He had reigned thirty-five years, part of which time he had shared the crown with his younger brother, Physcon, who by his death became the sole king of Egypt.

It was under this king Philometer, and Cleopatra his wife

and queen, that Onias, the high-priest of the Jews, obtained leave to build a temple at Alexandria. He was the fourth of that name, being the son of Onias the Third, who had been deposed and put to death by Antiochus to make room for Alcimus, the wicked high-priest whom Antiochus had rewarded with the priesthood for having succumbed to his commands, and who not only practised idolatry himself, but endeavoured to bring over the Jews to the same. Onias was young at the time, and being in fear for his life, fled to Egypt and sought the protection of Ptolemy and Cleopatra, by whom he was very graciously received, and who were so much pleased with him that eventually he became their favourite and *confidant*. He so far availed himself of their good opinion as to obtain permission for building a temple at Alexandria for the Jews in Egypt,—of whom there were now a considerable number, who had fled thither during the persecutions in Judea,—similar to that at Jerusalem.

It was not without difficulty that Onias was able to reconcile his brethren to this innovation, as the Jews were strictly forbidden to offer up sacrifices in any other place than the temple at Jerusalem; but he referred them to a prophecy in the nineteenth chapter of Isaiah, in which, amongst other prophecies relative to Egypt, it is stated that in “that day, there shall be an altar to the Lord in the midst of the land of Egypt;” and thus he not only obtained the consent of Ptolemy to build the temple, but also overcame the repugnance of the Jews themselves—even the priests and Levites, who performed sacrifices in it, and worshipped as at Jerusalem. This prediction was uttered six hundred years previous to that period, and nothing could have seemed more unlikely than its fulfilment—apparently so contradictory to their express laws; yet such a temple certainly was built and existed till the time of the Roman emperor Vespasian, who caused it to be destroyed after or about the time of the temple at Jerusalem.

Demetrius Nicator on the death of Alexander became possessed of the throne of Syria. He, being very young and

inexperienced, was quite unequal to the task of governing ; and, moreover, more disposed to yield himself up to youthful pleasures and amusements than to the direction of affairs. He left the management of everything to his friend, Lasthenes, who behaved so ill, that he soon lost his master the affections of his subjects. Diodatus, who had been the friend and favourite of Alexander Bala, and employed by him in the government, now conceived the design of displacing Demetrius, and seizing upon the crown for himself. He did not, however, let his designs appear all at once ; but gave out that it was his intention to re-instate the son of Alexander Bala in his lawful rights. Under this pretence he went into Arabia to the prince with whom Alexander had entrusted his children, and to whom he had himself fled on his defeat. Diodatus, or Tryphon, as he was sometimes called, demanded to have the eldest of Alexander's sons, who was named Antiochus, given up to him, in order that he might replace him on his father's throne ; but this was refused, so that Tryphon was obliged to remain some considerable time in Arabia. During this period things got worse and worse in Syria. Demetrius perceiving that the affections of his subjects were alienated from him, treated them with great cruelty and tyranny, putting many to death whom he suspected of being disaffected towards him, and confiscating their estates, which all tended to encourage Tryphon still further in his project ; and having at length prevailed on Zabdiel, (which was the name of the Arabian prince), to give him up Antiochus, he returned with him into Syria, and was soon joined by the malcontents. They immediately marched against Demetrius, whom they overcame and obliged to flee into Cilicia. Having made themselves masters of Antioch, they placed Antiochus on the throne, giving him the surname of Theos.

Tryphon, in the name of Antiochus, now assumed the command. At first he conducted himself with great mildness and justice, and in order to strengthen himself and party he sent into Judea to ask assistance of Jonathan.

Now Demetrius, on his first assuming the sovereignty of

Syria, had received great assistance from Jonathan, who sent a considerable army to aid him in reducing his rebellious subjects, which contributed, after the death of Alexander, towards settling him on the throne; but when he saw himself secure and that all things appeared quiet, amongst other acts of mal-administration, he treated the Jews with great ingratitude, and sent into Judea to demand the arrears of tribute money which had been due to the former kings of Syria, and which, when he applied to them for assistance, he had promised to remit, and in many other respects insulted and illtreated them. Jonathan was so indignant and disgusted with this conduct, that when the young Antiochus, by the direction of Tryphon, applied to him, and wrote an epistle with his own hand, and sent him vessels of gold and other valuable presents, he accepted his offers of friendship and entered into a treaty with him, at the same time informing him of the ill usage he had received from Demetrius, and, how after that he had shown him great marks of kindness, and assisted him in time of need, he had requited him with injuries.

Demetrius, meantime, had taken refuge in Laodicea, where he received deputations from several of the princes of the east,—the Elymæans, Persians, Bactrians and others—inviting him to come to their aid against the Parthians, who had overrun nearly the whole of the East, and subjected almost all the countries of Asia between the Indus and the Euphrates, soliciting him by repeated embassies to place himself at their head, and promising that if he would assist them in repelling these usurpers, they in return would furnish troops to help him to regain his own dominions. Full of these hopes, and not doubting but that with this increase of power he should be able to quell the rebellion at home, he undertook the expedition and passed the Euphrates. At first he was successful and defeated the Parthians in several engagements; but at length they ensnared him, and under pretence of a treaty they got him into an ambuscade, where he was made prisoner and his army cut to pieces.

Mithridates, the son of Priapatius, at this time reigned

over the Parthians. He was a wise and valiant prince, and it was under him the Parthians had attained to that pitch of power and splendour to which they had arrived. It is said of him, that having subjected several different nations, he took from each whatever he found best in their laws and customs, from which he composed an excellent code of laws for the government of his own empire. He took Demetrius through all the provinces that still adhered to the king of Syria, to let them see that he held as his prisoner the person whom they looked to as their deliverer. Having done this he treated him in every respect as became his rank and station, consistently with his safe keeping ; and even gave him his daughter Rhodogune in marriage. Mithridates, after the capture of Demetrius, and defeat of the different nations that had leagued against him, found little difficulty in subjecting Babylonia and Mesopotamia, thus extending his empire beyond the bounds of Alexander's conquests, from the Ganges on the East to the Euphrates on the West, and the Parthian empire became established on such a firm footing, that it supported itself for several ages to the terror of all the neighbouring nations, and was even able for a considerable time to contend with the Romans themselves, until, after several severe conflicts, it was at length subjected by them.

Demetrius being thus detained prisoner, and the affairs of Syria entirely in the hands of Tryphon, he thought the time had arrived for putting into execution the project he had all along contemplated, of putting the youthful Antiochus to death and possessing himself of the crown : but he dreaded Jonathan, whose probity he knew to be such, that he did not even dare sound him on his views. He therefore resolved at all risks to endeavour to rid himself of him, and for this purpose he marched into Judea at the head of a large army, hoping to be able to seize him and put him to death. He found Jonathan however too well prepared and defended for this purpose, and despairing of being able to overcome him by force, he resolved to ensnare him, and, under pretence of desiring to treat for peace, and

making warm protestations of friendship, invited him to an interview at Ptolemais.

Jonathan, whose open and confiding nature little suspected such treachery, was thrown off his guard. He therefore sent the greater part of his troops back to Galilee, and with 1000, which he kept about his person, marched to Ptolemais. No sooner, however, had he entered the city than the gates were shut upon him, he was seized and made prisoner, and all his followers put to the sword. Tryphon also sent a detachment of troops after the 2000 who were on their march to Galilee; but these having learnt what had happened to Jonathan, resolved to sell their lives as dearly as possible, so that Tryphon's troops were afraid to attack them; they were suffered to proceed, and all arrived safely at Jerusalem.

Great was the distress and consternation in that city, when they arrived with the news of what had happened to Jonathan. The Jews, however, did not give way to despair. As soon as the first shock which the intelligence occasioned was over, they immediately chose his brother Simon for his successor and their general; and directly they understood that Tryphon was approaching Jerusalem, they set out to meet him, with Simon at their head. Tryphon did not dare to attack them, but again had recourse to artifice. He sent to tell Simon that he only detained Jonathan until he had paid the sum which he pretended he owed the king; and that if he would send it to him, with Jonathan's two sons as hostages for their father's fidelity, he would set him at liberty. Though Simon believed this to be only a pretence, yet, that he might have no reason to reproach himself as being the cause of his brother's death, he sent the money, together with the two children. Tryphon, however, did not release Jonathan; but on his return into winter quarters completed his treachery by causing him

to be put to death; and now, believing he had
A.M. 3861. nobody to fear, gave orders to have Antiochus
privately assassinated.

When Queen Cleopatra, the wife of Demetrius, and the daughter of Ptolemy Philometer, found that her husband was a prisoner with the Parthians, and that Tryphon was exercising absolute sway, she fled to Seleucia, where she shut herself up with her children. From thence she sent to Antiochus Sidetes, the brother of Demetrius, and son of Demetrius Sotor, who, with his brother, had been sent for safety by their father to his friend Lasthenes during the war between himself and Alexander Bala, proposing that they should unite their forces, and endeavour to regain the crown. She even offered to marry him; for when she learned that her husband Demetrius had married Rhodogune, the daughter of the king of Parthia, her rage and indignation knew no bounds. Antiochus Sidetes listened the more readily to these proposals, from having gained information that Tryphon, who had hitherto dissembled and behaved with great moderation and mildness, no sooner found himself absolute master of affairs, than he threw off the mask, and treated his subjects with so much injustice and cruelty that they were ripe for a revolt, and ready to receive any one who would deliver them from his tyranny. He therefore made a descent into Syria with such troops as he could muster, and having married Cleopatra, and united her forces to his own, marched at once against Tryphon—the greater part of whose troops, weary of his tyranny, deserted, and went over to Antiochus; so that, finding himself unable to make head against him, he gave up the contest, and fled to Dora, a city in Phœnicia. Thither Antiochus followed him, and besieged the city by sea and land.

Tryphon, fearing he should fall into his hands, escaped to Apamea, where he was taken and put to death. He did not possess the usurped throne above three years, including the reign of his pupil Antiochus Theis. These events took place about 140 years before the Christian era, (anno mundi 3864.)

Antiochus Sidetes, thus securely seated on the throne of Syria, began to think of turning his arms against the Par-

thians, in revenge for their attacks on his country ; but previously to doing so he made an expedition into Judea, with a view of reducing that country and making it a province of Syria.

It has been already stated that after the captivity and death of Jonathan, his brother Simon had been appointed his successor by the Jews, but he was shortly after treacherously murdered by his son-in-law, Ptolemy, at a banquet, in hopes he might succeed to the command, inasmuch as he had married one of Simon's daughters. The Jews, however, prevented this, and immediately nominated Simon's son John, surnamed Hyrcanus, as his successor. Antiochus thought this a favourable opportunity for his attempt upon Judea, and marched thither at the head of a large army. Hyrcanus, on his approach, shut himself up in Jerusalem, where he sustained a long siege. The city was reduced to such extremities that they were fain to enter into negotiations for peace. The counsellors of Antiochus pressed him to take this opportunity of extirpating the Jewish nation, representing them as a people adverse to the rest of mankind, who would not associate with others ; but in their laws, customs, and religion, were entirely distinct, and that it became a merit in other nations to unite in extirpating them. Antiochus did not give heed to their counsel, but spared the city. Josephus, the Jewish historian, and other authorities, attribute it entirely to the generosity and clemency of Antiochus that their nation was not destroyed on this occasion. Probably he thought it a greater undertaking than he should be able to effect ; but, however this may be, he accepted the offer of peace, and entered into a treaty with Hyrcanus, in which it was agreed that the besieged should surrender their arms ; that the fortifications of Jerusalem should be destroyed ; and that the sum of 500 talents should be paid ; but as this could not be immediately obtained, hostages were given as security, one of whom was a brother of Hyrcanus.

Shortly after his return from Judea, Antiochus marched

against the Parthians. Phraates, the second of that name, was at that time king of Parthia, having succeeded his father Mithridates. At first Antiochus was successful, and after defeating Phraates in three several engagements, he retook Babylonia and Media. Encouraged by this success, all those provinces which had formerly belonged to Syria threw off the Parthian yoke, and resumed their allegiance to their native king, so that Phraates found himself reduced to the bounds of Parthia.

Had Antiochus been prudent, and at once returned home, he might have enjoyed the fruits of his victories in peace, and retained all he had acquired; but he must needs remain and spend the winter in the East. His numerous army was a great inconvenience to the inhabitants of the different places in which they were quartered; and to make matters worse, he was accompanied by a train of cooks, confectioners, musicians, and actors, which even exceeded the number of his soldiers. Many of these, both men and women, were of very indifferent character; and being allowed, as well as the soldiers, to spend their time in idleness and dissipation, their insolence and riot became at length so insupportable, that there was a simultaneous rising of the people amongst whom they were residing, who flew to arms, and commenced a general massacre. In this they were assisted and probably instigated by Phraates and the Parthians. As soon as Antiochus was apprised of the insurrection, he hastened, at the head of a body of chosen troops, to endeavour to quell it; but he was overpowered by numbers and slain. Demetrius, his brother, was still a pri-

soner in Parthia, where he received every consideration, and was treated in all respects as a king,—wanting for nothing but liberty,—and this he was so desirous of obtaining that he had twice endeavoured to make his escape, but was retaken and carried back to captivity. Now, however, that Phraates had been thrice beaten, he gave him his liberty, and sent him back into his own country, with a body of troops to assist him in regaining his dominions,

hoping, by so doing, to make a diversion, and cause Antiochus to return ; but no sooner did he hear of the massacre and death of Antiochus, than he detached a body of horse to bring him back. But Demetrius had used such diligence, and marched with such expedition, that he had crossed the Euphrates, and reached his own dominions, of which he now took peaceable possession.

Phraates, who appears to have been a prince of generous and noble principles, caused the body of Antiochus to be sought for amongst the slain ; and having ordered it to be put into a coffin of silver, sent it into Syria, that it might be honourably interred amongst his ancestors.

Antiochus Sidetes was much lamented by his subjects. He was endowed with many excellent qualities, and appears to have been greatly beloved : his chief failing seems to have been a too great passion for hunting and the amusements of the chase, on which account he received the surname of Sidetes ; but even on this subject he was open to conviction. It is related of him that one day, having lost himself whilst out hunting, he took shelter in a rustic cottage. The inmates, without being aware who he was, entertained him in the best manner they could, and set out for him such refreshments as their cottage afforded. Whilst partaking of these, they conversed on the person and conduct of the king ; he asked their opinion of him ; they replied that he was in other respects an excellent prince, but that his too great fondness for hunting caused him to neglect the affairs of his kingdom, and place too much confidence in his courtiers. Antiochus took no further notice at the time ; but the next day, on the arrival of his train, he made himself known. He repeated to his officers what had passed, saying to them at the same time, by way of reproach, " Since I have taken you into my service I have not heard a truth concerning myself till yesterday."

Demetrius did not long retain his recovered kingdom. It will be recollected that his wife Cleopatra, who was the daughter of Philometer, king of Egypt, had, whilst he was prisoner in

Parthia, married his brother Antiochus, in revenge for his having married the daughter of the Parthian king; but now that he was again in possession of the throne, she returned to him. She resided at Ptolemais, where she kept her court. The affairs of Egypt were, at this juncture, in a state of great unsettlement and disorder. Ptolemy Physcon, after the death of his brother Philometer, with whom he had reigned jointly for several years, possessed the kingdom alone. He was a prince of a cruel disposition and disgusting habits, as his very name Physcon, or the glutton, implies. Now that his brother was gone, having no longer any check on his conduct, he gave way to his natural propensities without restraint. This, together with his cruel and tyrannical conduct, so alienated his subjects that they rose up in rebellion against him, and drove him from the throne. On the death of his brother, he had married his widow Cleopatra; but after a time he repudiated her, and married her daughter, likewise named Cleopatra, and also a daughter of Philometer.

The Alexandrians now placed the government in the hands of the repudiated Cleopatra; but Physcon, having raised an army, marched against the city in hopes of recovering his lost power. Cleopatra, seeing herself reduced to great extremities, sent to request aid of Demetrius, king of Syria, her son-in-law, his wife being the daughter of herself and Philometer. Demetrius set out at once to her assistance; but scarcely was he gone, than his own subjects, whom he had disgusted by his tyranny and misrule, rose up against him, so that he was obliged to leave the affairs of Egypt and return into Syria. Cleopatra, thus disappointed of his aid, and unable to retain possession of Alexandria, fled for refuge to her daughter, at Ptolemais. Physcon once more resumed the government, and in order to give Demetrius employment, and prevent his interfering further in his affairs, he set up a pretender against him, one Alexander Zebina, a person of mean birth and extraction, the son of a broker of Alexandria; but who gave himself out to be the son of Alexander Bala, and, supported by

Physcon, who lent him an army, marched into Syria, and laid claim to the throne. Numbers flocked to him out of hatred to Demetrius, whom they could no longer tolerate. Demetrius made what resistance he was able, but, thus deserted, could not make head against the pretender, and a battle was at length fought, in which he was entirely defeated, and fled to Tyre, where he was killed, about twenty years after his ascension to the throne, more than half of which period
A.M. 3877. had been spent in captivity amongst the Parthians. He left two sons, the eldest of whom was named Seleucus, the youngest Antiochus Grypus.

After the death of Demetrius Nicator, the kingdom of Syria was divided, Cleopatra retaining part, but Zebina had the rest. Zebina, the better to strengthen himself on his usurped and not very stable throne, sent into Judea, to propose terms of alliance with Hyrcanus, who, on his side, was glad to take advantage of these distractions and divisions amongst their principal enemies, to obtain for his people a confirmation of their liberty.

Seleucus, the eldest son of Demetrius Nicator, after the death of his father, was desirous of succeeding to that part of the kingdom retained by his mother Cleopatra; but she being a woman of very ambitious temper, chose to retain the power in her own hands. She had also been suspected of having caused the death of her husband Demetrius, by instigating the inhabitants of Ptolemais to shut their gates against him when he sought refuge within their walls, after his defeat by Zebina, thus compelling him to flee to Tyre, where he was afterwards killed, and she feared Seleucus might now resent the death of his father, to prevent which she had him put to death. Some accounts relate she did it with her own hand, by plunging a dagger in his breast; believing, however, afterwards that it would be more to her advantage and strengthen her authority to have some one united with her who should bear the title of king, whilst she herself should in fact retain the power, she caused her youngest son by Demetrius, Antiochus Grypus, to

return from Athens, whither she had sent him for education, and had him declared king; but it was only in name, for he was too young to take any share in the government.

Zebina was by this time well established in that portion of the Syrian dominions which he retained for himself, but Physcon, king of Egypt, who considered he had been the means of establishing him in it, required him to do homage to him for it as a tributary prince. This Zebina refused to do. Physcon thereupon resolved to put him down as he had set him up, and for this purpose entered into negotiations with his niece Cleopatra and her son Grypus, to which latter he gave one of his daughters, named Tryphena, in marriage. He also sent a considerable army into Syria, against Zebina. With this aid Grypus was enabled to defeat Zebina, who retired to Antioch. He, sometime after, made an attempt to plunder the temple of Jupiter, with a view of obtaining some of its riches to assist

A.M. 3882. him in defraying the expenses of the war; but, being discovered, the inhabitants rose against him, and drove him from the city. He wandered about the country some little time, but was at length taken and put to death. He had reigned about five years.

Cleopatra and her son had now the kingdom entirely to themselves; but Grypus, by this time grown to man's estate, began to wish for rather more share in the government than his mother was disposed to yield him. This did not suit the ambitious views of Cleopatra, who considered her power and grandeur eclipsed thereby. She therefore resolved to rid herself of Grypus, as she had before done of his brother Seleucus, purposing to unite with herself in the government, for form's sake, another of her sons, whom she had by Antiochus Sidetes, and who being a mere child, would not be likely to interfere with her. For this purpose she prepared a poisoned bowl, and one day when he returned hot and fatigued from hunting she presented it to him. Grypus, who was aware of his mother's unprincipled character, was on his guard, but not wishing to appear to suspect her, he civilly desired her first to drink of the

cup herself; and on her obstinately refusing to do so, having called some witnesses, he told her the only way she had to clear herself of suspicion was to drink the potion she had presented to him. Finding herself without resource, the wretched woman swallowed the draught, and the poison taking immediate effect, delivered Syria from a monster whose crimes had long been the scourge of the state. She was the daughter of Philometer, king

A.M. 3884. of Egypt, as we have seen. She had been the wife of three kings, and the mother of four. She had reigned as queen of Syria more than thirty years, either with the sole authority in her own person, or jointly in conjunction with one of her husbands or sons.

After the death of his mother, Grypus succeeded to the throne. He applied himself with great assiduity and success to the management of affairs, and with great satisfaction to his subjects, so that for some years he reigned in peace; but it seemed as though no settlement or security was to be obtained at this disturbed and tempestuous period, fraught with misdemeanors and crimes of the deepest die. But a few years passed over before trouble assailed him, and a civil war broke out, fomented by one of his brothers, by the mother's side, the son of Antiochus Sidetes, and born while Demetrius, the father of Grypus, was prisoner in Parthia. He is called in history Antiochus the Cyzicene, from Cyzicum, a city in Asia Minor, whither his mother had sent him, after the death of his father and the return of Demetrius, for his education, and for safety amid the troubles which then prevailed. He suspected his brother Grypus, to whom he had given umbrage, of an attempt to poison him, and on finding his suspicion correct, immediately took up arms, at first in his own defence, but he afterwards laid claim to the crown of Syria.

About this time Physcon, king of Egypt, died: he had reigned, on the whole, twenty-nine years. He left two sons and several daughters. Grypus had married one of his daughters, named Tryphena. The eldest son was named, or rather surnamed, Lathyrus. The youngest, Alexander

Physcon, by will had left his wife Cleopatra the kingdom of Egypt, in conjunction with one of her sons ; but unfortunately he left her the power of selecting either of them. Cleopatra, believing that Alexander would be the most easily managed on account of his youth, selected him ; but the people would not submit to have the right of succession set aside. They took up arms, and compelled her to recall the eldest from Cyprus, whither she had prevailed on her husband to banish him, and to associate him with her on the throne. Before she would do this, however, she compelled him to repudiate his eldest sister, Cleopatra, to whom he was devotedly attached, and marry Selenia, the youngest.

Cleopatra, finding herself thus insulted and set aside, married Antiochus the Cyzicene. She brought her husband a considerable dowry, and an army with which she assisted him in his contest with his brother Grypus. A battle was fought, in which Antiochus was defeated. He retired, with his wife Cleopatra, to Antioch, and, leaving her for security in that city, set out to raise fresh troops. Grypus advanced against Antioch with his army, and took it. Tryphena, his wife, was very anxious to have her sister Cleopatra, who was now his prisoner, placed in her power, that she might gratify her resentment against her for having joined their enemy and assisted him with an army ; but to this Grypus would not consent. This enraged Tryphena still more, and added jealousy to her resentment, as she imagined that her husband's lenity proceeded from a stronger motive than compassion. She therefore, during his absence, sent a party of soldiers to the temple, into which she had fled for sanctuary, with orders to bring her from thence. Cleopatra, to save herself, clung to the altar with her hands, which the soldiers cut off. She expired imploring the gods to avenge her. This dying wish was soon afterwards gratified ; for her husband returned shortly after at the head of a new army, gave his brother battle a second time, defeated him, gained possession of Tryphena, and retaliated on her the cruelty she had inflicted on her sister. Grypus was

obliged to abandon Syria to the victor. He retired into Pamphylia, but returned again the following year, at the head of fresh reinforcements, and repossessed himself of it. The two brothers at length divided the kingdom between them. Antiochus had possession of Cœlo-Syria and Phœnicia, and took up his residence at Damascus. Grypus retained all the rest of Syria, and kept his court at Antioch.

Cleopatra, the widow of Physcon, took no part in these proceedings between the two sisters, though she was the mother of them both; indeed she was so much engaged in retaining her authority in her own dominions, that she had no leisure for anything else. Her son, Lathyrus, had greatly displeased her by lending aid to the Samaritans; who were engaged in a war with Hyrcanus, the governor and high-priest of the Jews. Hyrcanus had sent two of his sons, Aristobulus and Antigonus, to lay siege to the city of Samaria. The Samaritans sent to Damascus to solicit aid of Antiochus, who was residing there. He at once marched to their assistance, at the head of an army. The two brothers gave him battle. He was defeated, and obliged to retreat. Finding he could not lend them further assistance, the Samaritans sent to Lathyrus, king of Egypt, who at once granted them 6,000 men, contrary to the advice of Cleopatra, his mother, who secretly favoured the Jews, being much influenced by Chelcias and Ananias, (the two sons of Onias, who had built the temple in Egypt), who stood high in favour with her. With this assistance the Jews pressed the siege with so much vigour that Samaria was obliged, after sustaining it for one year, to surrender. Hyrcanus ordered the walls to be demolished and the houses to be levelled with the ground; and in order to prevent their building them again, he had ditches cut through the plain, and the water turned into them; but when Herod was made king of Judea, he caused the city to be rebuilt.

Cleopatra, out of resentment against her son for having acted contrary to her wishes with regard to Samaria, and from a dread of his becoming sufficiently powerful to possess

himself of Egypt and dethrone her, resolved to get rid of him. She first took his wife Selena from him, and afterwards obliged him to leave Alexandria. This was not done, however, without difficulty. She caused a report to be circulated that he was seeking her life. The Alexandrians believed her statement, and became so incensed that they rose against him, and would have torn him to pieces, had he not escaped in a ship from the port. Cleopatra then sent for Alexander, her youngest son, whom she had made king of Cyprus, and associated him with her in the government. Lathyrus retired to Cyprus after his brother had quitted it. It was not long, however, before he was again engaged in the affairs of Judea. John Hyrcanus was now dead, not having long survived the destruction of Samaria. He had been high-priest and prince of the Jews twenty-nine years. He was succeeded by his third son, Alexander Jannæus : the two elder, Aristobulus and Antigonus, being also dead, neither of them surviving their father more than a year.

Alexander Jannæus appears to have inherited much of the enterprising and ambitious spirit of his father, who at the time of his death was master of all Judea, Galilee and Samaria, and also of many places on the frontiers, and was looked upon as one of the most influential princes of his time ; so that none of his neighbours durst attack him or the Jews, and Judea had peace, and its prince and inhabitants were highly respected by the surrounding nations. Jannæus exerted himself to carry out the policy of his father, by retaining possession of those places his father had acquired, and also by extending his conquests on the frontiers. He took several places, laid siege to Ptolemais, and obliged the inhabitants to shut themselves up within its walls. They sent to solicit aid of Lathyrus, who at once marched thither : but the besieged changed their minds and would not admit him, from the dread of his becoming their master. This displeased Lathyrus, who thereupon entered into treaty with Jannæus ; but understanding that the latter was secretly negotiating

with his mother, Cleopatra, he resolved to do him all the hurt he could. With this view, in the following year he returned into Palestine with two armies, one of which he sent against Ptolemais, out of resentment for their rejection of him, and placed himself at the head of the other, which he led against Jannæus. A battle ensued between them on the banks of the Jordan, in which the latter was defeated with great loss. After this battle, Lathyrus continued the siege of Ptolemais, and committed many ravages in the flat country. Several acts of great cruelty are related of him on this occasion in the neighbouring villages, such as the unnecessary and inhuman massacre of the defenceless women and children whom he found therein. Cleopatra, his mother, being apprised of these proceedings, and apprehending that if a stop were not put to his progress he would make himself master of Judea and Phœnicia, and thus be in a condition to return to Egypt and dethrone her, resolved to follow him into Palestine. She raised an army, the command of which she gave to the two brothers of whom we have before spoken (Chelcias and Ananias, the sons of Onias), whilst she herself proceeded by sea into Phœnicia. She took with her a large sum of money and rich jewels, which for security she deposited in the Isle of Cos, under the charge of her youthful grandson Alexander. These treasures were afterwards taken possession of by Mithridates, king of Parthia, who at the same time took the young Alexander under his care, and gave him an education suited to his birth.

Lathyrus, on the approach of his mother, raised the siege of Ptolemais, and retired into Cœlo-Syria. She detached Chelcias with part of the army after him, and with the remainder besieged Ptolemais. Chelcias was killed in the expedition, and the detachment under him put to the rout. Lathyrus, taking advantage of their discomfiture and the absence of his mother from Alexandria, at once proceeded thither in hopes of being able to possess himself of it. But Cleopatra had left behind

sufficient troops for the defence of the city until she could send them fresh reinforcements ; so that Lathyrus, fearing he might be taken prisoner, returned into Palestine, and took up his winter quarters at Gaza.

Cleopatra continued the siege of Ptolemais, which at length surrendered. Alexander Jannæus paid her a visit there, bringing with him rich presents, to conciliate her and gain her favour. Some of Cleopatra's counsellors now suggested to her that this was a fair opportunity for rendering herself mistress of Judea and all Alexander's dominions, by making him her prisoner: they even pressed her to do it. But she rejected their advice, and followed the counsel of her favourite minister, Ananias, who represented to her how dishonourable it would be to take such unfair advantage of an ally who placed so much confidence in her honour as thus to have trusted himself implicitly in her power ; that it was contrary to the law of nations, struck at the foundation of society, and would be prejudicial to her interests, by drawing upon herself the distrust and abhorrence of all the world. Cleopatra was persuaded by this judicious reasoning of Ananias, and entered into a treaty of alliance with Alexander. Ptolemy Lathyrus, perceiving that his mother was resolved on supporting the Jews, saw that it was useless for him to make any further attempts on Palestine ; and in the following spring he quitted Gaza, and returned to Cyprus. Cleopatra also went back to Alexandria.

Lathyrus, after his return to Cyprus, resolved upon making another attempt to recover the crown of Egypt, and entered into a treaty with Antiochus the Cyzicenan, at Damascus, to assist him. Cleopatra, in order to cause a diversion in her favour, gave her daughter Selena, whom she had taken from Lathyrus, to Antiochus Grypus, who was then a widower ; sending him at the same time a considerable number of troops, and large sums of money to attack the Cyzicenan, and thus prevent his giving assistance to Lathyrus. The affair succeeded according to her wish. The war between the two brothers was renewed, and Lathyrus was consequently obliged to abandon his design.

Cleopatra's youngest son, Ptolemy Alexander, whom she had associated with her in the government, was disgusted by the unrelenting enmity with which she pursued his brother Lathyrus; fearing, also, that his own life might not be altogether safe; and preferring a quiet, peaceable life, in private, to sharing in the government amidst so much distraction and danger, resolved to abandon the throne and quit Alexandria. The people, however, who well knew her cruel and ambitious disposition, would not allow her to reign alone: she was therefore obliged to recall him—but it was not without considerable difficulty and much solicitation that he was prevailed on to return.

Antiochus Grypus, the king of Syria, did not long survive his marriage with Selena. He was assassinated by Heracleon, one of his vassals. He had reigned twenty-seven years, and left five sons—Seleucus, Antiochus and Philip (twins), Demetrius, Eucharis, and Antiochus Dionysius. Seleucus, his eldest son, succeeded him. Immediately after the death of Grypus, his brother Antiochus, the Cyzicene, seized upon Antioch, where he had resided, and sought to dispossess Seleucus of the other parts of the kingdom over which Grypus had reigned; but Seleucus, who was in possession of many powerful cities, maintained his right. The Cyzicene, who perceived that he was daily becoming more powerful, set out to give him battle, but, being defeated and taken prisoner, he was put to death. Seleucus returned to Antioch, being now in possession of the whole of the Syrian empire: but he did not long possess it in peace. Antiochus Eusebes, son of the Cyzicene, having caused himself to be crowned king, raised a considerable army, and marched against Seleucus. He gained a great victory over him, and obliged him to shut himself up in Mopsuestia, a town of Cilicia; but he so oppressed the inhabitants by the subsidies which he endeavoured to raise to enable him again to take the field, that they rose up against him and set fire to the house in which he resided: himself, and all who were in it, perished in the flames.

The twin sons of Grypus, Antiochus and Philip, in revenge for the death of their brother Seleucus, and also to endeavour the recovery of the kingdom for themselves, raised all the troops they could muster, and, placing themselves at their head, marched against Mopsuestia: they took the city, and demolished it, putting the inhabitants to the sword; but on their return Eusebes fell in with them near the river Orontes, and put them to flight. Antiochus, in endeavouring to cross the river, was drowned; but Philip effected his retreat with a considerable body of men, and, as many others flocked to him, he was enabled to keep the field. Selena, the widow of Grypus, was still in possession of part of the empire, and had some good troops; and with the view of gaining possession of these, Eusebes married her. Lathyrus, her former husband, took Demetrius Eucharès, and made him king at Damascus;—Eusebes and Philip being too much absorbed in their contention with each other to be able to prevent it. At length Philip overcame Eusebes, compelling him to abandon his dominions and take to flight. Philip and Demetrius then divided the empire of Syria between them. Eusebes took refuge amongst the Parthians; but at the end of two years he returned into Syria, and, assisted by the Parthians, repossessed himself of some part of the kingdom. Another competitor, Antiochus Dionysius, the youngest son of Grypus, started about the same time:—he seized on the city of Damascus, and made himself king of Cœlo-Syria. He reigned but a short time, being killed the following year.

Whilst these events were passing in Syria, Egypt was not less unsettled. Cleopatra, unwilling that even the peaceable Alexander should be united with her in the government, and finding the people of Alexandria firm in their determination that he should reign jointly with her, resolved on ridding herself of him. She could not, moreover, but be sensible of the disgust he felt at her cruel and unnatural conduct. This was an additional reason for removing him out of the way

A.M. 3915. But Alexander by some means became acquainted with her intentions, and in self-defence, caused her to be put to death.

Although the period of which we have just been treating stands pre-eminent for the most horrible and unnatural actions and crimes, the character of Cleopatra has acquired a most revolting distinction. To her one ruling passion, ambition, she sacrificed all the best feelings of human nature and every social tie—to gratify it she caused her husband and two sons, and even her mother, to be put to death. Indeed it would be difficult to credit the statements handed down to us respecting her, were they not given on the most undoubted authority.

Alexander did not long retain the crown, of which he had gained possession by the murder of his mother. His subjects, disgusted by that action, expelled him, and recalled his brother **A.M. 3916.** Lathyrus. Alexander made an unsuccessful attempt to recover the kingdom, and died soon after. He had reigned, in conjunction with his mother, nineteen years.

Ptolemy Lathyrus reigned alone about seven years. Soon after his being recalled to the throne, a rebellion broke out in Upper Egypt, which occasioned him considerable trouble. The rebels being at length partially subdued, retired to the city of Thebes, where they defended themselves with great obstinacy. It cost Lathyrus a siege of three years to reduce it. After its capture he treated it with so much severity, that, from being one of the richest cities in Egypt, it was reduced almost to nothing. Lathyrus did not long survive this event. He had

A.M. 3923. no legitimate son, but was succeeded by his daughter, Berenice, who, on assuming the crown, took the name of Cleopatra, as was usual with the queens of Egypt, in the same manner as the kings were styled Ptolemy.

Alexander, at the time of his death, left a son named, after himself, Alexander, the same whom his grandmother, Cleopatra, had, when quite a youth, placed in the island of Cos, in charge of some jewels and other treasures which she had sent

there for safety during her troubles. These, together with the young prince, had been taken possession of by Mithridates, and subsequently fell into the hands of the Romans, at the time Sylla was dictator. Sylla, when he heard of the death of Lathyrus, either sent or assisted the young man to take possession of his uncle's throne, he being the next male heir; but this was not agreeable to the Alexandrians, who had already chosen Berenice, the daughter of Lathyrus, for their queen; and she had been six months in possession of the throne when he arrived. As they did not wish, however, to incur the displeasure of Sylla,—at that time all-powerful,—they proposed, with a view to accommodating matters, that Berenice and he should marry, and reign conjointly. To this Alexander acceded, so far as to marry Berenice; but either she was not agreeable to him as a wife, or he chose to reign alone, for in nineteen days after he caused her to be put to death. He reigned seventeen years, under the title of Alexander the Second, king of Egypt, as his father had been styled Alexander the First. He did not render himself acceptable to his subjects, who at the end of that period expelled him the throne, and called in Ptolemy Auletes, an illegitimate son of Lathyrus. Alexander retired to Tyre, where he soon afterwards died. Before his death he made a

A.M. 3935.

will, in which he declared the Roman people heirs to all his dominions, which were very considerable, including not only Egypt, but the island of Cyprus; this he probably considered himself justified in doing, as he left no heirs.

Ptolemy Auletes, or the Flute-player, as he was styled, from his fondness for playing on that instrument, which he carried to such an extent that he was wont to enter the lists and dispute the prizes with the regular players, retained possession of the throne of Egypt about fifteen years. The early part of his reign was much troubled. His predecessor, Alexander, had at his death left all his dominions to the Roman people, as has just been stated. The senate did not immediately take possession of these territories. This was the

fourth instance of princes having bequeathed their dominions to the Romans. They had not long before obtained possession of Bithynia, which had been left them by Nicomedes, its king, out of gratitude for the services they had rendered him in having assisted him in retaining possession of his throne against Mithridates, who had endeavoured to deprive him of it. They had likewise become possessed of Lybia and Cyrene in the same manner, all which countries they had reduced to Roman provinces; and they began to fear that if they went on accumulating territory with so much facility in this way, it might give umbrage, and expose them to the suspicion of cupidity and of using unlawful means to influence those princes who were in alliance with them. They feared also that, should it be resisted, it might involve them in another war, which would have greatly inconvenienced them, as they were just then in the height of their war with Mithridates, king of Parthia, who was at that time very powerful. They, therefore, contented themselves for the present with taking possession of those personal effects which he had at the time of his death at Tyre, as well as a considerable sum of money which he left there.

Auletes was exceedingly desirous of being acknowledged as an ally by the Roman people and senate, which he knew was the surest way of confirming himself on the throne of Egypt, as well as preventing their taking the full advantage of the will of his predecessor; but in obtaining this he found considerable difficulty. Though they did not deem it advisable at once to avail themselves of the full power which the will of Alexander had given them, they were unwilling, on the other hand, so far to relinquish their claim as openly to acknowledge him their sovereign; but Julius Cæsar, who was at that time chief consul and all-powerful at Rome, and who stood in great need of money to assist him in carrying out his ambitious designs, secretly sold him the alliance for an immense sum of money, and then by his influence prevailed on the senate to acknowledge him. The imposts which Auletes was obliged to levy on his

subjects to raise this sum so exasperated them, that they rose against him and drove him from the throne. Auletes having understood that Cato, the celebrated Roman, was at that time at Rhodes, went thither on his way to Rome, as he decided on repairing to that city in order to ask assistance of the senate in this conjuncture. As soon as the Egyptian king landed on the island of Rhodes, he sent to inform Cato of his arrival, expecting that he would pay him a visit without much delay; but that haughty Roman—he is known in history as “Cato of Utica,”—contented himself with merely sending a message that if he had any business with him he might come to him. The king, though much surprised at such haughty indifference, could not but admire, when he saw him, the grandeur and dignity which were united with the modesty and simplicity that appeared in his whole demeanour; but he was still more surprised when, on explaining himself, Cato did not scruple to tell him that he considered him much to blame for leaving his own kingdom—one of the finest in the world—and go to Rome to expose himself to the indignities he would be sure to meet with from the pride and avarice of the Roman grandees in the prosecution of his suit; advising him to return to Egypt, and reconcile himself with his subjects: he even offered to accompany him thither and assist him with his mediation and good offices. Auletes was exceedingly struck with this advice, which seemed to awake him as from a dream. He at once perceived his error, and resolved to return; but before he could carry his resolution into effect, Pompey, who learned from some of his emissaries what was passing, gained over the friends and counsellors of the Egyptian king who had accompanied him to Rhodes, and they dissuaded him from following the judicious and disinterested advice of Cato, prevailing upon him to carry out his original intention of going to Rome. By the time he arrived there, Cæsar had set out on his expedition to Gaul; but Pompey was in the city, and offered him accommodation in his house. Pompey fully united with

Cæsar in his views with regard to Egypt, and had even shared with him in some of the money he had received from Auletes. He therefore used his influence with the senate to grant him aid for the recovery of the throne. The Egyptians meanwhile, after their expulsion of Auletes, and on a false report of his death, had placed his eldest daughter, Berenice, on the throne, all his other children being too young ; but when they found their king was not dead, but was gone to Rome to solicit aid for the recovery of his kingdom, they became alarmed, and dispatched an embassy thither to justify their revolt and extenuate their conduct. At the head of this embassy was a celebrated philosopher, named Dion, whose character and authority they thought would carry weight ; but no sooner was Auletes informed of their arrival in Rome than he found means to counteract their influence. He caused many of the ambassadors to be put to death either by poison or the sword, and this so intimidated the rest, that they did not dare appear. Nor did even Dion escape, notwithstanding his character and virtues ; and although the person who actually committed the murder was accused judicially, and endeavoured to justify himself on the plea that he had sufficient cause for the action, Auletes was generally believed to have been the instigator. After this, assistance was granted to Auletes with little further opposition. He returned to Egypt, where, with the aid of the

A.M. 3949. Romans, he was reinstated on the throne ; and one of his first acts, after his return, was to put his daughter Berenice to death for having worn the crown in his absence, though she was quite young, and the placing her on the throne had been entirely the act and deed of the Egyptians themselves.

Ptolemy Auletes continued in the peaceable possession of the kingdom of Egypt, during the few years he lived after these events. At his death, he left two sons and two
A.M. 3953. daughters—the too famous Cleopatra was one of them. But before proceeding further with the history of Egypt,

we must return to that of Syria, which we have rather lost sight of.

The affairs of the two kingdoms at this period is so interwoven that it is difficult entirely to separate them. The sons and daughters of the kings of Syria not unfrequently intermarrying with the sons and daughters of the kings of Egypt, and in some instances the same individual having a claim to both crowns, naturally led to interference in each other's affairs, and involved them in frequent wars.

We have seen that in Syria the five sons of Antiochus Grypus succeeded their father, but not without considerable strife and contention, both amongst themselves and other competitors, who had either a real or pretended claim to the crown. The Syrians at length, weary of these perpetual wars and revolutions amongst the princes of the house of Seleucus, resolved to set them all aside, and submit themselves to some foreign prince, who might deliver them from the many evils and calamities which these perpetual dissensions occasioned, and restore tranquillity to their harassed and distracted country. They at first thought of Mithridates, king of Pontus, or Ptolemy, king of Egypt; but the former was engaged in an absorbing war with the Romans, and the latter was not very well disposed towards Syria: they therefore concluded to make propositions to Tigranes, king of Armenia, and sent ambassadors to acquaint him with their wishes. Tigranes acceded to their proposals, and came to Syria to take possession of the throne. He governed Syria fourteen years, mostly by means of a viceroy named Megadates. He was so much engrossed with his own affairs that he had no leisure for those of Syria, being first engaged in assisting Mithridates, whose daughter he had married, in his war with the Romans, and afterwards with his own son, who had rebelled against him. He was obliged to recall Megadates at the end of fourteen years, having need of his assistance. This encouraged Antiochus, the son of Eusebes and grandson to the Cyzicenan, to make an attempt on the crown. He succeeded

so far as to reign over part of Syria, which he did for four years, when he was dispossessed by Pompey. He was surnamed Asiaticus. Antiochus Asiaticus was the last of the
A.M. 3939. house of the Seleucidæ, which became extinct with him. Syria was from this time reduced to a Roman province.

This occurred about the year of the world 3939, B. C. 65.

We are now about to enter on the life and actions of one of the most remarkable women that ever figured in the page of history,—the Egyptian queen Cleopatra. Ptolemy Auletes, her father, at his death left four children, of whom Cleopatra, then about seventeen years of age, was the eldest; he left one other daughter, named Arsinoë, and two sons, both called Ptolemy, a name common to the kings of Egypt. By his will, he ordered that his eldest son and daughter should jointly possess the crown; but as they were both so young, he left them under the care and protection of the Roman Senate, who appointed Pompey to be the young king's guardian. The affairs of Egypt, after the death of Auletes, fell very much into the hands of the two principal ministers, Achillas, general of the army, and Pothinus, preceptor to the young prince, both crafty and designing men, who, with the view of engrossing all the management to themselves, began by depriving Cleopatra, in the king's name, of her share in the sovereignty.

Some short time after the death of Auletes, the battle of Pharsalia occurred, between Cæsar and Pompey, in which Pompey was defeated, and obliged to flee for his life. He hoped to find a refuge and asylum in Egypt, having been the friend and protector of the late king, and, in a measure, the means of his re-establishment, as well as by his influence enabling him to retain peaceable possession of the throne. During the remainder of his life he naturally hoped to meet with gratitude and shelter from the son; he, therefore, sailed with all the expedition he could use, in a single shallop, for the coast of

Egypt. When he approached the shore he sent off a messenger to Ptolemy, requesting permission to land and to be afforded an asylum; but Ptolemy, a mere youth, had no power to act, and his sister Cleopatra had been set aside. The two ministers, Pothinus, or Photinus,—for the name is differently spelt,—and Achillas, who ruled everything, consulted with Theodotus, who was engaged to teach the young king rhetoric, a man of great erudition, but cold and unfeeling. He advised their putting him to death. The others differed from him, and were for receiving Pompey, and affording him a shelter; but Theodotus used all the eloquence he was master of to dissuade them from it, asserting that if they received him they would have Cæsar for their enemy; and if they allowed him to depart without aid, should affairs take a turn in his favour, he would not fail to resent it; concluding with the insulting jest—“Dead men do not bite.” This cruel policy prevailed. They therefore sent Septimius, who had formerly been one of Pompey’s officers, but was now in the service of the king of Egypt, in a small boat, to invite him to land. He was accompanied by Achillas and a few others. Pompey, meanwhile, was waiting at a distance the result of his application; and when he and the few friends who were with him saw only a small boat approaching with a few men in it, they thought this want of respect a very suspicious circumstance, and his friends advised him to put out to sea and escape whilst he had the power; but Pompey observed that other ships were getting ready, and that the shore was covered with troops, and imagining that by so doing they should awaken distrust, and that if their intentions were evil it would now be impossible to escape, resolved to proceed, especially when Septimius advancing addressed him in Latin by the title of Imperator, at the same time offering him his hand. Achillas then saluted him in Greek, advising him to step into the boat, as, the water being shallow, the larger vessel could not so well approach the shore. Pompey embraced his wife Cornelia, who, notwithstanding all this friendly show, could not take leave of him without tears and expressions of distrust, got into the

boat, accompanied by Philip, one of his freed men, and another favourite servant. They rowed on for some time in silence, no one showing them the least civility. At length Pompey addressed Septimius, but he only answered with a nod. When they approached the shore, and Pompey was taken hold of by Philip to assist him to rise, Septimius came behind him and stabbed him in the back, the others then drew their swords and immediately dispatched him. Cornelia, who from her galley witnessed this sad spectacle, rent the air with her shrieks and lamentations, which reached even to the shore; but her friends who were with her in the galley, apprehending pursuit from the Egyptians, weighed anchor immediately, and, as the wind blew fresh from the shore, they were soon beyond reach.

After the assassins had murdered Pompey, they cut off his head, which they carried to Alexandria, but cast his body on the shore: a spectacle for the assembled crowds. Philip, his freedman, carefully watched it till the tumult had a little subsided and the crowd were dispersed; he then washed it with seawater, and, with the assistance of another old Roman, who had great reverence for Pompey, and who came accidentally to the spot, he collected the fragments of an old boat which were found upon the shore, and with these formed a wretched funeral pile, whereon to consume the remains of Pompey the Great.

Cæsar, after the battle of Pharsalia, understanding that Pompey had fled to Egypt, repaired thither in pursuit of him. On his arrival at Alexandria he heard that Pompey was dead. Theodotus, and the other assassins, presented him with the head, which had been carefully embalmed, expecting it would be an acceptable present: but Cæsar turned aside with horror, and even wept. The only thing he accepted was his signet ring, which they also presented to him. He caused the head to be interred with all due honours.

Egypt, at the time of Cæsar's arrival, was in a state of great commotion in consequence of the struggle between the king and queen for the crown, or rather the attempts of Cleopatra

to regain her own share, which had been left her by her father's will, and of which she had been deprived by the two ministers Pothinus and Achillas. Cleopatra had many adherents and a considerable number of the Egyptian troops on her side; she had also sent into Syria and Palestine, both which countries were in alliance with Egypt, to solicit aid; so that the respective forces of the king and queen were about equal, and the city of Alexandria was in a state of great excitement and confusion, being without any regular master, and almost without law or government; so that murders, assassinations, and excesses of every kind, were constantly being committed. Cæsar, with a view to settling these differences, undertook to arbitrate between the brother and sister; he, therefore, sent orders desiring them to disband their armies, and appear before him to state their respective grievances. This at first gave great offence to the Egyptians; but Cæsar represented to them that this was no more than he had a right to do in virtue of the will of Auletes, who had left the senate of Rome guardians and protectors of his children, and that, he being first consul, and having the chief authority vested in him, it was no more than a reasonable demand. This of course was very unpalatable to the two ministers; but as no reasonable objection could be made, the subject was at length referred to him, and advocates were chosen on both sides. But Cleopatra, who, although young, was already beginning to have some confidence in her powers of pleasing, thought that her presence would be more persuasive than any advocate she could employ, and caused Cæsar to be told that she had no confidence in any of those employed in her behalf, but believed they would betray her: she therefore requested permission to appear before him in person. The difficulty was how to manage the affair with sufficient secrecy. Cæsar had by this time entered Alexandria, and established himself at the palace. Cleopatra was at some little distance from the city with her army. To avoid detection she proceeded to the walls of the city in a small boat, accompanied by a Sicilian, named Apollodorus. When it was dusk, as all the

avenues to the palace were guarded, she caused Apollodorus to wrap her up in a bundle of cloth or carpet, tying it round with a thong like a bale of goods, and in this manner she was conveyed into the apartments of the Roman consul. Cæsar was well pleased to receive her; indeed some accounts state that he first suggested her coming: but this is doubtful. The next day he sent for Ptolemy, and endeavoured to persuade him to be reconciled to his sister. But when Ptolemy learned that she was already in the palace, and in Cæsar's own apartments, perceiving that his judge had become his adversary, he rushed into the street, and tearing the diadem from his head, threw it on the ground, declaring with loud cries that he was betrayed. In a moment the whole city was in an uproar: the populace flew to arms, and beset the palace with great fury; and the consequences might have been fatal to Cæsar, had he not with much presence of mind ascended to the top of the palace, beyond their reach, and, addressing them from thence, assured them they had nothing to fear, and that the decision he should make would be such as to satisfy them all. This restored tranquillity. But the Egyptians had another cause of grievance against Cæsar. Ptolemy Auletes, at the time of his death, owed him a considerable sum of money, a portion of that which he had promised him for his assistance in regaining the throne. This Cæsar now demanded, and as he had great need of it for the payment and subsistence of his troops, he exacted it with considerable rigour. One of the ministers, Pothinus, with a view still further to exasperate the Egyptians, enforced it still more harshly. He removed the gold and silver vessels from the temples, and obliged even the grandees of the kingdom to eat out of earthen or wooden vessels at their festivals; to make it appear that all the gold and silver in the land had been seized by Cæsar. Among other plans which he devised for annoying the Romans, he caused them to be supplied with bad and musty corn. He stopped up all the aqueducts that conveyed the water of the Nile to that quarter where they were stationed, which, as most of the other

water of Egypt was bad, was a great grievance to them. To remedy this, Cæsar made his soldiers dig wells, which supplied them with water sufficient for their use. Cæsar had called a council, over which he himself presided, and at which the young king and queen were present. Having read the will of the late

king, he desired that in accordance with it Ptolemy
A.M. 3953. and Cleopatra should reign jointly in Egypt, and that

Ptolemy the youngest son, and Arsinoë the youngest daughter, should assume the sovereignty of the Island of Cyprus. This decree gave satisfaction to the Egyptians generally; but the ministers, who felt that they would thereby lose much of their influence, were greatly annoyed at it, and resolved to oppose Cæsar both by sea and land: they advanced against Alexandria with a large army, with the view of driving him out of the city, and also brought their fleet into the harbour, for the purpose of destroying his ships, and of cutting off any supplies that might be sent him by sea. Several engagements took place, in which Cæsar was eventually victorious, though he had been so hard pressed that, in order to save his own fleet, he was obliged to set fire to that of the Egyptians, which burnt with such fury, that some of the vessels nearest the quay ignited the neighbouring houses, and the flames extending, a considerable portion of that part of the city was destroyed. It was on this occasion that the celebrated Alexandrian library, containing 400,000 volumes, which had been founded by Ptolemy Philadelphus, and added to by collections from most of the succeeding kings, was burnt. The destruction of this library was an irreparable loss to the cause of literature and science, as it was never afterwards fully restored.

The young king Ptolemy, and Pothinus, were still in the palace: but Cæsar understanding that Pothinus was secretly carrying on a correspondence with Achillas, without the walls, urging him to continue his attacks with rigour, ordered him to be put to death. Ganymede now became prime minister. He pushed the war with increased vigour, and in order to repair the loss which the Egyptians had sustained by

the destruction of their fleet, he formed a new one, with which he entered the harbour for the purpose of attacking Cæsar. Another engagement was now inevitable, and this was even a more desperate one than the former. The Egyptians were equally anxious to overpower them and drive them from their coasts. The Alexandrians, indeed, were so interested in the issue, that they climbed to the roofs of the houses to witness the fight, awaiting the result with fear and trembling. Cæsar was at length victorious; and, to extend his success, he endeavoured to seize the Isle of Pharos, but was obliged to retreat, and was even in danger of losing his life; for the ship in which he was being in a sinking condition, from the numbers that crowded into it, he threw himself into the sea, and with difficulty swam to another. It is related of him, that on this occasion, having about him some valuable papers, he held them above the water with one hand, swimming with the other, and thus prevented their getting wet.

The Egyptians, perceiving that Cæsar seemed to acquire fresh courage from ill success, sent proposals for peace, and to request that their king might be given up to them, assuring him that this would put an end to all difficulties. Cæsar, who knew that he hazarded nothing in giving up the young prince, and that should they fail in their promises they would be left without excuse, allowed him to depart; at the same time exhorting him to endeavour to inspire his subjects with sentiments of peace and equity, and to avert the evils which war was entailing on his dominions. Ptolemy affected to shed tears at parting with Cæsar, professing that his presence was a greater satisfaction to him than to reign over others. The sequel however soon showed the insincerity of those tears. Ganymede had previously carried off the young princess Arsinoe, with whose guardianship he had been partially entrusted, and had conveyed her to the camp at Pelusium. The Egyptians were delighted to have a member of the royal family with them, and now, forgetting their proposals for coming to terms, they renewed hostilities. Cæsar had sent to Mith-

ridates, of Pergamus, to solicit aid; also to Antipater, the Idumean. They both responded to the call and marched into Egypt. When they had arrived near the Nile, the Egyptians, with Ptolemy at their head, advanced to intercept them and dispute the passage of that river. Cæsar also advanced to join them. When they met a battle took place, in which he was decidedly victorious. The Egyptians were compelled to make a precipitate retreat, and in the haste and confusion, Ptolemy, their king, endeavouring to make his escape in a boat, was drowned in the Nile. After this, finding further resistance useless, the Egyptians submitted to the victor. Cæsar finding nothing further to oppose his wishes, established Cleopatra on the throne of Egypt; but, for the sake of appearances, associated her surviving brother, the younger Ptolemy, with her in the government; but this, it is quite obvious, could be in name only, as he was scarcely eleven years old. Indeed, so infatuated had Cæsar become with the youthful Cleopatra, that instead of returning to Rome when the war was over, he remained at Alexandria. He passed whole days and nights in feasting and riot with her, and they embarked together on the Nile, on board a rich vessel, gaily ornamented, intending to make the tour of her dominions; but the discontent of his soldiers, which rose almost to mutiny, together with the reports of the progress made by Pharnace, the son of Mithridates, in Asia, compelled him at last to quit Egypt; but, before leaving, he took every precaution for securing Cleopatra on the throne; and he even carried the princess Arsinoë with him to Rome, to prevent her exciting fresh troubles.

For several years after this there was but little communication between Egypt and Rome—the latter being too much engaged in its own internal affairs to have leisure for those of others. Cæsar was assassinated shortly after his return; after which event Marc Antony, the Triumvir, had the principal management of affairs, and became almost absolute in his government. After the defeat of Brutus and Cassius, and the rest of the conspirators concerned in the assassi-

nation of Cæsar, in the battle of Philippi, everything gave way before him ; for Octavius Cæsar, afterwards Augustus, was then only in the commencement of his career. Having restored tranquillity to Rome and Italy, and placed the government of affairs on as firm a basis as the unsettled state of things would permit, Antony passed over into Greece and Asia to establish the Roman authority there, and also to carry on the war against the Parthians, with which he had some time before been entrusted, and where he first became acquainted with Cleopatra—the occasion of it was this:—It seems that the governor of the Island of Cyprus, which was a dependency of Egypt, had some time before furnished aid to some of Rome's enemies, and Antony now cited Cleopatra to appear before him, to answer for the conduct of her governor. Antony was at this time at Tarsus, a city of Cilicia, and sent one of his lieutenants, whose name was Delliuss, to bring her before him. Cleopatra was now sole mistress of Egypt ; for she had caused her brother, the youngest Ptolemy, whom Cæsar had associated with her in the government, to be put to death when he had attained the age of fifteen years, the time when, according to the laws of Egypt, he should have shared the authority with her ; but she could not bear any competitor. Cleopatra was, at first, in some little anxiety as to what kind of reception she might meet with from the Roman general ; but Delliuss, the officer who had been sent to conduct her, and who was fully aware of the character and frailties of Antony, —his love of pleasure and amusement, his fondness, almost to abandonment, of luxury, feasting and dissipation, together with his easy, flexible disposition and temperament—soon perceived that Cleopatra, with her personal and mental attractions, her arts and blandishments, would have little to fear from him. He therefore comported himself towards her with the utmost obsequiousness and submission ; exhorted her not to distress herself with groundless fears and apprehensions, assuring her that she would have no difficulty in rendering herself agreeable to Antony, who was one of the most easy and humane of men.

Cleopatra availed herself of the hint. She was by no means unaware of her advantages, the influences of which had had so much effect on Julius Cæsar. She was now older and more experienced, and resolved to leave no means untried which might win upon him. She was at this time twenty-seven years of age, the period when both the personal and mental powers may be considered as approaching maturity; her mental powers, in particular, were of no ordinary description, and she had been careful to improve them by the highest degree of culture which that period afforded; for, whereas her predecessors had, most of them, given themselves up to the enervating effects of indolence and sensual gratifications, so that they could scarcely speak the Egyptian language, she spared no pains to make herself acquainted not only with that, but also with those of all the neighbouring nations, and could converse with their ambassadors,—Hebrews, Arabians, Syrians, Medes, Parthians, and others, who were in alliance with her, without the help of an interpreter, and this gave her a great advantage. She resolved, therefore, without delay, to obey the summons of Antony, and having provided herself with rich presents for him and his friends, worthy the wealth of a great and powerful kingdom like Egypt, she set out for Tarsus. The Cydnus ran through the middle of that city, and emptied itself into the sea. She seated herself in a magnificent galley, under a pavilion raised on the deck, made of gold cloth; the seats were of purple, and the oars set with silver, and these kept time to the sound of flutes and other musical instruments, playing the softest airs. She herself was attired as Venus, and reclined on a splendid couch, under a canopy spangled with stars of gold; the most beautiful of her women were dressed as Nereïdes and the Graces, and placed in various parts of the vessel. The most exquisite perfumes were burnt on the deck, and shed their fragrance to the surrounding air. The rumour of such an extraordinary spectacle approaching their city drew crowds of the inhabitants to the banks; almost all the population of Tarsus went out to meet her; so that Antony, who was at the time giving audi-

A.M. 3963. ence at his tribunal, was almost entirely abandoned, except by his lictors and domestics. As soon as she landed he sent to compliment her and invite her to supper; but she answered his deputies, that she wished for the honour of the first visit; and he, not willing to disoblige her, promised to wait upon her. The entertainment to which she invited him was on the most magnificent scale; and Antony was perfectly astonished at the elegance and splendour with which the tents were decorated.

Antony was now desirous of entertaining her in his turn, and invited her to a feast, in which he endeavoured to equal her in magnificence and taste; but it fell so far short, that he was the first to perceive it and to rally his own deficiency;—indeed, the manner of the Roman general partook more of the soldier than the courtier; and the rusticity of his countrymen, but recently, as it were, emerged from barbarism, than the refinements and delicacy of more luxurious courts. The Egyptian Queen, the more effectually to gain him over, entered with the most perfect zest into all his tastes and vagaries. She accompanied him on hunting, fishing, and other expeditions, and so completely engrossed and captivated him, that the original purpose for which he had cited her to Tarsus was entirely forgotten, and from commencing as her judge he became her slave; so complete was the ascendancy she gained over him, that he could refuse her nothing. Not only did he confirm her in the sole and free possession of her kingdom, but at her instigation even caused her sister, Arsinoë, to be put to death. Arsinoë, as we have seen, had been taken to Rome by Cæsar on his return—partly to grace his triumph, and partly to leave Cleopatra in greater security; as the Egyptians and the particular friends of Arsinoë had wished the two sisters, now that both their brothers were dead, should share the throne. After his triumph, however, he allowed her to depart and to choose her own residence. She settled in Asia; but having made some further attempts for the recovery of her share of the throne, she so far excited the jealousy of her sister, that,

dreading her resentment, she took shelter in the sanctuary of Diana, at Ephesus, where Antony, at the instigation of Cleopatra, caused her to be put to death.

Having thus obtained all she wished, and feeling herself securely settled on the throne, Cleopatra took her departure, and returned to Alexandria; but she left such an impression on the mind of Antony, that, after she was gone, instead of proceeding on his expedition against the Parthians, to which he had been deputed by the Roman Senate, he dispatched Ventidius, one of his lieutenants, in his stead, and after deciding, as quickly as he decently could, such cases as required immediate attention in Syria, he followed her to Alexandria. When there, he abandoned himself to every species of licentious dissipation and excess—totally regardless of his character and position, and of the trust reposed in him by the Senate—spending whole days and nights with the queen in feasting and riot; and the queen herself so far forgot her high station, that, not content with accompanying him in his hunting, fishing, and other parties of amusement, she even so far descended from her queenly dignity, as to ramble about the streets of Alexandria with him at night, both dressed in the habits of slaves, talking and jesting with the citizens, who at first felt indignant, and resisted this indecent conduct,—for their affected disguise imposed upon no one; but afterwards, finding it diverted him, they entered into the humour of it, saying that Antony acted tragedy with the Romans, but comedy with them. The extravagance and waste they indulged in at these feasts would be incredible, were it not that we have it on authority that can scarcely be doubted. The grandfather of Plutarch was told by a young physician named Philotas, who happened to be studying at Alexandria at the time, that being once admitted into the kitchen whilst supper was preparing, he saw eight wild boars roasting whole. On expressing surprise at the amazing number of guests they must be going to entertain, he was told that not more than a dozen were expected; but, as it often.

happened that Antony would order supper, and presently after, having entered into some conversation or engagement that amused him, forbid it to be served, it was necessary to have several suppers provided, as he expected everything to be served in perfection.

Philotas had formed an acquaintance with the eldest son of Antony by his wife Fulvia, who accompanied his father on this expedition; and was sometimes invited to his table with other Greeks. On one of these occasions, another physician happened to be present, of a boasting and arrogant turn of mind, who disgusted the company with his incessant talk and impertinence. Philotas at length silenced him by a syllogism to which he could not reply. This so pleased the young prince, that, turning to a sideboard of plate, he presented it to Philotas, and afterwards sent one of his officers with it to his house: but he refused to accept it, thinking it too valuable a gift to receive from a mere youth; but the officer told him he need not scruple, for that Antony allowed his son to make more valuable presents than that. There seemed, indeed, to be a contest between Antony and the queen as to which of them should exceed the other in extravagance; the queen always contriving to outvie Antony. And on one occasion when he had carried this to a higher pitch than usual, she rallied him, telling him that she could expend upon herself at one meal more than a million of livres. Antony was somewhat piqued, and said, with some warmth, it was impossible—she only boasted. Whereupon she offered to decide it by a wager: the which Antony accepted, and a certain officer named Plancus was selected the umpire. Accordingly a magnificent entertainment was prepared, and Antony, thinking himself secure of victory, said, laughing, that it fell far short of the prescribed sum. “Stay,” said the queen; “we have not yet my portion,” and ordered a second table to be brought, on which was a single cup containing a strong acid. She had in her ears two magnificent pearls, each of which was valued at fifty thousand pounds; taking one of them she threw it into the vinegar, and when it was dissolved, drank it off: whilst

Antony looked on in amazement. She was about doing the same with the other; but Plancus stopped her, declaring that Antony had lost. The pearl, thus rescued, was afterwards taken by Augustus to Rome, and being by him consecrated to Venus, was cut in two and placed as pendants in the ears of a statue of that goddess which stood in the Pantheon: upon which it was remarked, that the statue was magnificently adorned with a jewel of only half the value of a supper of Antony and Cleopatra. She was also fond of playing off upon him practical jokes, sometimes almost more than his temper could bear. He occasionally accompanied her in her fishing parties on the Nile, an amusement at which, not being accustomed, he was mostly unsuccessful. Tired of the merriment which his want of skill occasioned, he ordered some fishermen to dive secretly under the water and fasten some of the fishes they had taken to his hook. The queen pretty soon saw through the artifice, but, affecting surprise at his success, she formed a party the following day to come and witness their sport, having previously ordered one of her people to anticipate Antony's divers, and fasten a salt fish to his hook. Antony having thrown his line, and feeling a great weight at the end, drew it up exultingly; but great was the merriment of the spectators at the appearance of a large salt fish. Cleopatra, seeing his chagrin, observed with a smile, "Go, general, and leave fishing to us: your business and your game are towns, cities and empires." Antony was at length obliged to arouse himself from these worse than puerile sports, by the tidings he was constantly receiving of the progress the Parthians were making; and arousing himself (as the accounts handed down of these transactions state) from a fit of intoxication, he set out against them; but on his route he received advice of the disordered state of his affairs at Rome, and of the death of his wife Fulvia, which had been caused partly by chagrin at his neglect of her and shameful infatuation for Cleopatra, and partly by the exertions she had made in his cause against Octavius Cæsar, who was now rapidly rising in power and in the affec-

tions of the Roman people, which feeling was greatly increased by the disgust they felt towards Antony for his shameful and dissolute conduct, and his neglect of their affairs. Fulvia was a woman of violent and vindictive temper, and could not brook the affront that had been put upon her by her husband, in whose affairs she had been indefatigable during his absence; but she and her party were overpowered by Octavius, and she was obliged to have recourse to flight; and on hearing that

A.M. 3965. Antony had quitted Alexandria and was advancing towards Rome, she set out to meet him, but died on the road. This induced Antony to hasten his return. On his arrival their mutual friends endeavoured to bring about a reconciliation between him and Cæsar, and thus put an end to the civil war, which with much difficulty was at length effected: oblivion of the past was agreed upon between them, and a good understanding for the future. A fresh division of the empire was made between the Triumvirate that had been formed previous to Antony's leaving Rome, in which Antony was still continued in the command of the East, and against the Parthians. Octavius, who was desirous of remaining in Rome, as it gave him greater advantage and power, being the centre of the empire, and also closer proximity and intercourse with the senate and other magistrates, retained the western part and Italy; whilst Africa, the least important part, was assigned to Lepidus, who from the feebleness and incapability of his character was held in little estimation by his colleagues: indeed it was on that very account he had been admitted into the Triumvirate. After a time, when these things were all arranged and the affairs finally agreed upon, a marriage was proposed between Antony and Octavia, the sister of Octavius, but older than he by several years, she being his half-sister on the father's side. She was much respected and beloved by him, and the friends of Antony were very desirous of bringing about the match, which they considered would be a seal to the reconciliation between them, and a guarantee for their future concord; they also hoped that Octavia, who was a lady of great

merit, and to considerable personal and mental attractions added a certain suavity and dignity of manners which rendered her extremely pleasing, would entirely wean Antony from his foolish and culpable infatuation for the Egyptian queen, and for the consequences of which they were beginning to feel serious apprehensions. Octavia had also been previously married, but her husband had been some time dead, and, as

A.M. 3967.

Octavius himself raised no objection to the proposal, the marriage was soon after celebrated. These matters, however, belong more to the history of Rome than to that of Egypt.

Antony remained some time in Rome and Italy after these events, but the time at length came for his return to his provinces in the East; and when he took his departure he left his wife Octavia behind in Italy, alleging as a reason that the dangers and fatigues of the war against the Parthians, which he was now about to enter upon with increased vigour, would be too much for her delicate frame. Had this been really the case, it would have been both just and reasonable; but it seemed more probable, from his subsequent conduct, that it was in reality to be relieved from the restraint which the presence of so virtuous and dignified a lady could not but impose upon him. Octavius either did, or chose so to consider it, and regarded it as a great slight upon his sister; and from that time a coolness grew up between them. This feeling was much fomented by Cleopatra herself, who could not hear of his marriage with Octavia without great pain and emotion; and she was thought to have employed persons, and particularly an Egyptian astrologer in his retinue, to excite a jealousy between them, and thus win him back to herself. However that might be, on his arrival in Syria, he sent for her again; and, in order to appease her, made her magnificent presents. He gave her Phœnicia, part of lower Syria, the Isle of Cyprus, and some portion of Cilicia.

This lavish and indiscreet disposal of their territories gave great offence to the Romans; for all these countries were

possessed by petty princes, and considered to be under the protection of Rome. He endeavoured to justify himself by saying "that the grandeur of the Roman nation consisted less in what it possessed, than in what it gave to its allies." But this paltry subterfuge, instead of satisfying them, still further increased their discontent; and Octavius himself was so disgusted with Antony's conduct towards his sister, that he wished her to quit his house and retire to one of her own; but Octavia refused, saying it was her duty to remain and take care of her husband's household. She accordingly continued in his house, superintending the education of her own children, and also of those he had by Fulvia.

Antony at length, finding the discontent at Rome increasing against him—for the virtuous and honourable conduct of his wife, contrasted with his own shameful and profligate behaviour, exasperated them still more—fearing also, from the rumours that reached him, that Octavius was proceeding against him, he sent Cleopatra back to Alexandria, and set out in right earnest on his expedition against the Parthians. He first marched into Armenia, the king of which country, Artabazus, was in alliance with the Romans. He there collected all his forces, and reviewed them. They amounted to many thousands, both infantry and cavalry, in the finest order and discipline; besides many others furnished him by Artabazus and some other kings, his allies. Such was the appearance of his army, and the rumours which spread far and wide concerning it, that it spread an alarm through all Asia; and, had Antony acted with common prudence and discretion, there is no doubt but victory and success would have attended his movements; but his blind and foolish infatuation for Cleopatra, and his anxiety to return and spend the winter with her, made him commit blunders which rendered his efforts of little avail. His first wrong step was taking the field at once; the season being now far advanced, and his troops, fatigued by a long and harassing march, required rest. He was advised by the wisest and most experienced of his officers to pass the

winter in Armenia, and thus give them time to recruit, as well as avoiding the severities of the season, and proceed into Media early in the spring, before the Parthians should have time to muster all their forces ; but his impatient, fiery temper, could not brook the delay. His second mistake, and one of equal magnitude to the former, was, that finding his march retarded by the heavy machines of war which accompanied the army, he left them to follow at their leisure under the guard of two legions, which were commanded by an officer named Oppius Statianus, whilst he advanced with all speed into the very heart of Media, and laid siege to the principal city called Praasper, and which he flattered himself he should soon subdue ; the more so, as the king was then absent. He soon, however, found out his mistake : the place was strong and well fortified ; and being without proper machines for carrying on the siege, he soon found himself at fault.

The king of Media, moreover, when informed of the attack on his principal city, returned to its defence. He was accompanied by the king of the Parthians ; but understanding on their way of Antony's being in advance of his artillery, they somewhat altered their route to intercept Statianus, who had charge of them ; they attacked the troops he commanded, which were defeated and cut to pieces. Statianus himself was killed, and all the machines burnt or destroyed. This misfortune greatly discouraged Antony, who could make little or no progress with the siege without them ; and fearing that if he allowed his army to remain inactive they would become dispirited, he endeavoured to draw the Parthians to an engagement ; but when he saw them approaching, he caused the tents to be struck and the army to put itself in marching order, as if he intended to retreat, and thus threw them off their guard. In this manner he passed before the Parthian army, which was ranged in the form of a crescent, and who were struck with admiration when they beheld the beautiful order and discipline with which they advanced towards them, imagining they were quietly passing on their way home ; but Antony had given

instructions to his officers, as soon as they were within reach, to wheel round and attack them. The Parthians—who little expected an attack, and were but slightly acquainted with military discipline—being thus taken by surprise, though they sustained the shock at first, were soon put to flight. Antony at first thought he had gained a complete victory, and pursued the flying troops with great vigour; but after following them for some leagues without overtaking them, he desisted, and on examining the number of the enemy who were either killed or taken prisoners, he found it so small that he was mortified and discouraged; for the plan generally adopted by the Parthians, when they found themselves discomfited, was to retreat with all speed; and as their armies were chiefly composed of cavalry, and their horses very fleet, it was extremely difficult to overtake them. On their adversaries becoming tired and exhausted, they returned to fatigue and harass them. Accordingly on the following day they appeared again, at first in small bodies, but by degrees the whole army assembled, as full of vigour and boldness as at the first onset, and harassed Antony's troops by repeated attacks, so that it was with difficulty they regained their camp. The besieged, also, soon after made a successful sally from the city, and put to flight the troops that were sent against them. This so irritated Antony, that he caused the various regiments to be decimated, and barley, instead of wheat, to be supplied to the men for food. As the winter advanced, the situation of the Roman army became every day more and more fraught with difficulties; the Parthians laying constantly on the watch to attack the foraging parties, they were in danger of perishing from famine; in addition to which they suffered much from the autumnal cold and rain—so different to their own climate;—and had it not been that the Parthians themselves, who were not accustomed to keep the field in winter, suffered from the same cause, the consequences to Antony might have been most disastrous; but they were already beginning to feel dissatisfied, and Phraates, their king, was not without apprehension that, as the season advanced, they might

desert and return home. He therefore began to negotiate with Antony. In furtherance of this object the Parthian soldiers received orders to relax their vigilance towards the foraging parties,—not only to allow them to go and return, but to seek opportunities of entering into conversation, and of endeavouring to press upon them the desire their king had for peace, professing much admiration of their valour and bravery, and regretting that their general should be so obstinately bent on remaining through the winter, when so many of them must inevitably perish from those enemies of mankind—famine and cold. This friendly conduct was not without its effect; for on its being reported to Antony, he caused enquiries to be made as to how far it might be depended upon; and having ascertained that such were really the sentiments of the Parthian monarch, he sent a deputation to treat with him. Phraates received the deputation in a haughty manner, sitting on a throne of gold, and holding in his hand a bow, the string of which he pulled, as if to indicate that, though disposed towards peace, he was fully prepared to continue the war. This did not augur favourably for the success of the deputation, and their visit only resulted in Phraates' offering to allow the Roman army to retire without further molestation.

Antony, who was not in a condition to offer further resistance to so powerful an adversary, immediately began to prepare for departure. At first it had been his intention to return by the way that he came, through an open campaign country; but receiving a hint from some persons acquainted with the character and movements of the Parthians, that, having thus lulled them into security, they were preparing to waylay and attack them on their march; and, although unwilling to distrust them after the friendly treaty they had just entered into, yet thinking it prudent to be on the safest side, they chose another route, which, though longer and more tedious, was sheltered by mountains. For two days they proceeded without molestation; but on the third they were informed by their guide that the Parthians were not far off; and almost before they

had time to put themselves in order of battle, they were attacked. They, however, made such a vigorous resistance that the Parthians at length retired; but on the following, and for several successive days, they again returned to the charge, with so little success that their ardour very much cooled, and they would probably have given up the pursuit altogether, had it not been for the rashness of a Roman officer, who, flushed by a trifling success, pushed on the troops under his command until they were nearly surrounded. One detachment after another were sent to their assistance, until at length the whole army was engaged; and it was not without the greatest difficulty, and not till nightfall, that Antony could secure a retreat for his men. It has been computed that more than 8,000 men were killed in this battle, and 5,000 wounded. The Romans passed the night in lamenting their misfortune; but Antony did all in his power to re-assure and console them. He went from tent to tent, visiting the wounded, sharing in their distress, and even shedding tears. This kind behaviour so wrought upon the soldiers, that, forgetting their own share in the disaster, they seemed to think only of their general, lavishing on him terms of respect and attachment, and protesting that while he was safe they should have no other anxiety. The following day he assembled the troops, and addressed them in a manner suited to the occasion; after which they resumed their march. The Parthians, meanwhile, imagining that the Romans would be so far dispirited by their late disaster as not to attempt any further resistance, contrary to their usual practice, passed the night near the camp, expecting to find it deserted the next day, and thus be able to enter and plunder it without resistance. Great was their surprise, therefore, when, on the following morning they perceived them setting forward in regular order, and prepared for any attack. They continued, however, to follow them at a distance, galling them with their arrows from the adjacent declivities, and watching for a favourable opportunity to attack them. One such soon occurred, when the Romans, having to

descend a steep hill, which was very slippery, the Parthians at once fell upon them with their darts; to shelter themselves from which the Romans formed themselves into what was called the military tortoise, a form of defence in very common use amongst them at that period, and which was a kind of square, in which those in the foremost ranks, kneeling on one knee, and raising their bucklers over their heads, whilst the bucklers of those behind joined on to them, formed a roof of mail, somewhat in the shape of a tortoise, from which the arrows of the enemy glanced without penetrating. When the Parthians saw them in this position, they imagined they were drooping with fatigue, and, throwing aside their arrows, rushed on them with their swords and halberts, hoping quickly to overpower them; but the Romans, starting up, attacked them so vigorously, that they were soon put to flight. They continued, nevertheless, to follow them for several days; and though they gained but little advantage, they not only retarded their progress, but intercepted their foraging parties, so that the Roman army suffered greatly from famine, being obliged to subsist on such roots and herbs as the country afforded,—some of these being of a poisonous quality,—those who partook of them not unfrequently died. It is related that Antony, almost overwhelmed with this accumulated distress, and calling to mind the celebrated retreat of the ten thousand Greeks under Xenophon, was heard more than once to exclaim, “*Oh the Ten Thousand!*” At length they reached a river, forming the boundary of the Parthian dominions, which, if they could but once pass, they would be in safety. Strenuous efforts were therefore made on both sides—the Romans to cross, and the Parthians to prevent them;—but Antony, having placed his cavalry in front of the Parthians, transported his sick and wounded first, and by degrees the whole of his army; the cavalry in his rear keeping the Parthians, who could not contend with them in close fight, and were too near to use their arrows, at bay. Finding themselves unable to obstruct their passage, they retired, exclaiming, as they did so, according to some historians,

"Farewell Romans. It is not without reason Fame speaks so well of you, seeing you have been able to escape the arrows of the Parthians."

When the Roman soldiers once more found themselves in Armenia, where Antony had in the first instance been advised to pass the winter, they were so overjoyed that they knelt down and kissed the ground, congratulating and embracing each other; but finding themselves suddenly in the midst of plenty after the hardships and privations they had recently endured, they ate and drank immoderately. This change, in their weak and exhausted condition, was more than their constitutions could bear, and many fell victims to diseases brought on in consequence.

Thus sorrowfully terminated Antony's boasted expedition against the Parthians, from which such great results had been anticipated. He had lost more than two-thirds of
 A.M. 3969. the fine troops he took with him. More than half these perished by famine and disease, and the various hardships they had encountered. He also lost nearly all his baggage, as well as his machines and artillery. Yet, notwithstanding all this, he had the assurance to write to Rome as though he had achieved a victory, magnifying the few advantages he had gained, and disguising his losses; and though Octavius was fully aware of this, being well informed from other quarters of the real state of the case, yet, to prevent the people at large from giving way to discouragement, he would not contradict him; but even ordered sacrifices and thanksgiving to be offered in the temples, as after a victory.

Antony was again advised to pass the remainder of the winter in Armenia, and, by recommencing operations in the spring, to endeavour to retrieve, in some measure, his late disasters. But the cause which had occasioned them in the first instance now operated in the second,—his eager desire to rejoin Cleopatra: to whom he sent off messengers, desiring her to meet him at a small village and fort on the Phœnician coast, between Berytus and Sider, called the White Hairs, or White Village,

and to which place he immediately proceeded, dragging his army, notwithstanding the rigour of the season, over snow and ice, by which he lost 8000 more of his men, and thus greatly reduced the number of his followers. When he reached the point of destination, Cleopatra had not arrived, whereupon he gave way to the most childish impatience, constantly running to the sea-shore to see if he could discern any signs of her or her vessels. She came at length, bringing with her presents of clothes and money for the troops, which Antony distributed amongst them. They returned together to Alexandria.

After the lapse of some months, which were chiefly spent by them in the festivity and dissipation, Antony again proposed renewing his expedition into the East. He considered himself to have been illtreated by the king of Armenia, and felt considerable resentment against him in consequence. On his first entering upon his expedition against the Parthians, Artabazes, the king of Armenia, who professed to be in alliance with the Romans, had promised to furnish him with a certain number of troops, chiefly cavalry. These being equipped and trained much in the manner of the Parthians, would have been of essential service to him, especially in pursuit; but when he found the Romans had the disadvantage, he withheld his cavalry, and would not allow them to assist. This greatly exasperated Antony and the whole Roman army: indeed, they attributed their disasters very much to this; for had the Armenian cavalry followed in the pursuit and hung upon the rear of the enemy, they would have been able to prevent their following and harassing them as they did. Antony, therefore, and the whole army were burning for revenge, and anxious, as soon as circumstances would permit, for an opportunity to make an attack upon them. One soon occurred. The king of Media, and Phraates, the king of the Parthians, who at first had acted in concert against the Romans, fell out about the division of the spoil, and the king of Media was fearful that Phraates might make this a pretext for depriving him of his kingdom. He therefore sent a deputation to Alexandria to solicit aid of Antony, who was still

there, and offering him his assistance against the Parthians, which he accepted. Antony thought this a favourable opportunity for taking his revenge of him and renewing the war with the Parthians. He found it difficult, however, to tear himself from Cleopatra, and, as the season was far advanced, put it off till the following spring.

Octavia meanwhile had obtained leave from her brother to join her husband, and set out from Rome with that intention; but when Cleopatra heard of it, she became greatly alarmed, fearing the presence of that virtuous and dignified lady, of whose merit and attractions she had heard so much, might have so much effect on her husband, added to the claims of a lawful wife, together with the authority and interest of her brother, which she knew had great weight with Antony, as to win back his affections and withdraw him from herself. She therefore employed all the arts she was mistress of, as well as the influence of her friends and creatures, to prevent their meeting; and Antony, who seemed incapable of refusing her anything, sent letters to Octavia at Athens, which city she had reached, desiring her not to proceed further, but to return to Rome, alleging, as an excuse, that he was about to set forward on a fresh expedition into Asia. Octavia, though extremely chagrined, and justly suspecting what was the true cause, did not act in opposition to his directions, but merely sent to enquire where she should send those things she had brought with her as presents, seeing he did not choose she should deliver them in person. These presents consisted of clothing for the army, together with gifts for his officers and friends. But Cleopatra would not allow him to receive even these; so that Octavia was obliged to return to Rome, without having produced any other effect by her journey than that of placing the conduct of Antony in a still more unfavourable light, and increasing the disgust and resentment of her brother by this fresh insult and indignity offered to her.

The following spring, as soon as the season would permit, he proceeded with all his forces into Armenia. At the election

of consuls this year, he was chosen for the second time, in conjunction with L. Scribonius Libo. His re-election to the consulate added considerably to his authority. As he approached Armenia, he sent deputations to Artabazes, the king, inviting him to come to him, and endeavouring to deceive him by specious promises of friendship and offers of alliance. Artabazes, who was sensible of having incurred the resentment of Antony, put no confidence in these professions, and endeavoured to elude them; but when he saw the Roman general advancing with all his forces into his dominions he became terrified, and determined to go at once to his camp, hoping that this show of confidence would awaken his generosity. He soon, however, had cause to repent this step; for Antony caused him to be seized and detained a prisoner, alleging as an excuse that he was greatly in want of money, and stating that as he knew Artabazes had considerable treasure in some of his fortresses, he should detain him as an hostage until it was delivered up. For this purpose he carried him successively from fortress to fortress, compelling him to order the gates to be opened. The Armenian lords, however, fully sensible that their king was acting under restraint, refused to obey, or give up any of the treasure. On the contrary, they combined together, and taking Artaxias, the eldest son of Artabazes, they proclaimed him king in the room of his father. Artaxias, being but a youth, was unable to sustain the weight of government or to make head against the Romans: he was soon defeated, and the whole family of Artabazes, his wife and children, with the exception of Artaxias, made prisoners.

Antony having thus subdued Armenia and subjected it to the Roman yoke, deferred further proceedings against the Parthians until the following season, and returned at once to Alexandria, carrying Artabazes, and his wife and children, with him as prisoners, as well as several nobles of the kingdom, and considerable treasure. On his arrival, he had the assurance, in order to gratify Cleopatra, to hold a sort of triumph in honour of what he was pleased to term his victory. He caused Artabazes to be conducted, bound in chains of gold, together

with his wife and children, to Cleopatra, who, seated on a throne of gold and surrounded by a brilliant court, was delighted to see a captive king at her feet. It had been the intention of Antony that the prisoners should prostrate themselves before Cleopatra; but Artabazes could not forget that he was the son of the great Tigranes, and refused to kneel even to the queen of Egypt. Antony was exceedingly mortified at this

A.M. 3971. unbending firmness, and Cleopatra never forgave the affront. He was sent to prison, where he remained until after the battle of Actium, when he was put to death by Cleopatra's orders, partly from resentment, and partly to oblige the king of the Medes.

The Romans were exceedingly indignant at Antony for thus transferring his triumph from Rome to Alexandria; but Antony was at no pains to conceal the indifference he felt for the opinions of his own countrymen, nor did he use any endeavours to remove or check their rising discontents. On the contrary, solely intent on gratifying Cleopatra in all her wild and ambitious caprices, he continued the same reckless and dissipated career. He even—to show his entire devotion to her—ordered a public festival, in which to solemnize the coronation of herself and children. For this purpose he caused a tribunal to be erected, on which were placed two seats or thrones of gold. He seated himself on one of them, dressed in a purple robe, embroidered with gold and diamonds; at his side he wore a scimeter, after the Persian fashion, the handle and sheath of which were studded with precious stones; a superb diadem adorned his brow, and in his hand he held a golden sceptre. Cleopatra sat on his right hand in the other seat, attired in the sacred robe and attributes of Isis, the principal goddess of the Egyptians: their two children, Alexander and Ptolemy, sat on two smaller seats, a little below them. He then proclaimed her queen of Egypt, Cyprus, and Cœlo-Syria; and eldest son he entitled Alexander, king of Armenia and Media, and also of Parthia when he should have conquered it; and on the youngest, Ptolemy, he pretended to bestow the

kingdoms of Syria, Phœnicia, and Cilicia. The two young princes were dressed after the fashion of the countries over which they were to reign—Alexander in a Median dress, with the turban and tiara, and Ptolemy in the long robe and slippers worn by the successors of Alexander, with the military coat and diadem. After the ceremony, they rose and saluted their parents—Alexander attended by a Median, and Ptolemy by a Macedonian guard, taken from the principal families of his dominions.

So great was the infatuation of Antony, and such unbounded influence had Cleopatra over him, that, to satisfy her jealousy, he even proceeded to divorce his faithful and most estimable

wife by sending her an order to quit his house at
A.M. 3972.

Rome. Octavia obeyed, taking with her Antony's children—those he had by his former wife, Fulvia, as well as her own,—except his eldest son, who was with him in Egypt. When the Romans beheld her retiring, sad and sorrowful, from her husband's house, it excited general indignation against Cleopatra, to whom they attributed the principal blame of these proceedings. It also seemed to complete the disgust of her brother, who resolved no longer to observe any lenity towards him, but to declare war immediately.* He proceeded cautiously, however; and as Anthony had still a large and powerful party at Rome whom Octavius did not wish to affront—though his disgraceful and infatuated conduct was gradually detaching from him many of his best and most valued friends—and being desirous also to avoid the appearance of taking up arms against one of his fellow-citizens, who was at the time engaged with him in the government, and thus to involve his country in a civil war. Having proceeded to the senate, he made a speech in which he denounced Antony as an enemy to the republic, in consequence of his illegal conduct as a citizen of Rome and his utter neglect of all public duties—which was, in fact, the case—and as being no longer entitled to the confidence of his country. He obtained a decree, depriving him not only of his share of the triumvirate,

but also of the consulship which he at that time held. War was then declared in due form against the queen of Egypt, and preparations made without delay for carrying it into effect.

Antony was in Armenia, on his way to a fresh expedition against the Parthians, when the news reached him of what was going forward in Rome. He no sooner heard it, than, abandoning his Parthian expedition, he proceeded at once to Ephesus, at the same time dispatching Canidius, one of his lieutenant-generals, with an army of several legions, to the coast of the Ionian Sea to act in case of necessity. Unfortunately Cleopatra had accompanied him in this expedition. His friends, when they saw the storm gathering and the danger that was impending, urged him to send her back to Alexandria, foreseeing that by her presence she would occupy his attention and paralyse his efforts. But Cleopatra, being apprehensive that if once removed from him she should lose much of her influence, and thus he might gradually be withdrawn from her, bribed Canidius and some others, to persuade him to retain her. This of itself would have proved fatal to Antony; for, taking her with him to the island of Samos, where not only the fleet was assembled, but the greater part of the troops had their rendezvous, he spent that time which should have been passed in completing and arranging his preparations, in the usual routine of feasting and amusement; and whilst Octavius was making the most vigorous exertions to fortify his position and increase his power, Antony was giving his whole attention to Cleopatra and pleasure. This so disgusted many, even his best friends, that they gradually left him, and went over to Octavius, whose fortunes and influence they perceived to be rapidly rising; and who at length, having completed his preparations, and finding himself in possession of a powerful fleet and army, such as he considered would render him capable of encountering Antony with success, left Rome. Previous to doing this, however, he entered on the third consulship; his colleague, at this important period, was M. Valerius Corvinus. They were obliged, however, to delay operations for a while on account of

the badness of the weather, and each put their troops into winter quarters. But as soon as the season would permit they commenced operations both by sea and land. Never, it is said by historians of that time, had the world seen such stupendous preparations as those now made by these two great Roman rivals,—Marc Antony and Octavius Cæsar. Indeed, the whole Roman empire seemed shaken by the war, the eastern part rushing against the west. The portion which Marc Antony had under his command, extended from the Euphrates and Armenia to the Ionian Sea, and to these he had added Egypt and Cyrene; whilst Octavius had possession of all Italy, with the islands of Sicily and Sardinia, and also Spain, Gaul and Illyricum. The army and fleet of Antony far exceeded in number and display those of his opponent. The galley of Cleopatra flamed with gold—sails of purple, flags and streamers floating in the wind; Antony following close upon her with one scarcely less splendid, whilst trumpets and other warlike and musical instruments made the air resound with the notes of joy and triumph. But, if there was less pomp and splendour amongst the forces of Octavius, there was more of ability and strength. All his troops were chosen men, and in his fleet were none but veterans and experienced seamen; and, though his vessels were not so large, they were lighter and more fit for action. But, notwithstanding all this appearance and show, the affairs of Antony were becoming every day more and more disheartening. The disgust occasioned by his infatuated conduct and the weakness of his measures was daily increasing, and one or other of his friends were constantly stealing away and going over to Octavius, until he was deserted by most of those in whom he placed his chief confidence and reliance. All this greatly annoyed Antony, and rendered him suspicious and cruel: he knew not whom to trust; and this at length was extended even to Cleopatra herself, of whose character and capability of dissimulation and perfidy he was well aware. He even suspected her, notwithstanding all her profession of love and regard, of a design to poison him. Whether this

was the effect of his own misled imagination, or arose from the insinuations of some about him, he carried it so far that, when he was at table with her, he would not partake of any dish until it had first been tasted. The shrewd and penetrating Cleopatra was not long in discovering his apprehensions, and, to convince him at once of the folly and fallacy of his precautions, she had recourse to an ingenious expedient. At a banquet, to which she had invited him, and at which, as was usually the case, their heads were adorned with garlands, she proposed when they were in the height of their gaiety and somewhat heated with wine, that they should pledge each other with their garlands, a not uncommon practice amongst the guests at festivals in that day. Antony agreed, and, snatching the garland off his head, threw it into the cup of wine, and was about to drink it off. Now Cleopatra had caused the tips of the flowers of which the wreaths were composed to be dipped in poison. Taking Antony by the arm, and ordering one of her slaves, or, as some accounts say, a prisoner who had been condemned to die, to drink off the wine, the man presently fell dead, whereupon she said reproachfully to Antony, "I am the poisoner against whom you take such mighty precautions. Judge now, were it possible for me to live without you, if I should lack the means or opportunities for such an action."

Both sides being at length ready for action, the two fleets entered the Ambracian Gulf. Antony was advised by those best acquainted with the state of affairs, not to hazard a battle by sea with an armament composed of a mixed multitude, many of whom were unacquainted with nautical tactics, but to trust to his land forces, in all of whom he could well confide, and who for the most part were experienced and veteran troops. Antony was himself inclined to follow this prudent counsel; but Cleopatra overruled it, either from the desire of herself taking part in the engagement, and believing her own fleet invincible, or that in case they were unsuccessful she could more readily make her escape. Octavius, was not displeased to have it so, being fully sensible of the advantage an engagement by sea

would give him. The battle was fought at the mouth of the Gulf of Ambracia, near the city of Aetium, from
A.M. 3973. which it has taken its name, and in sight of both armies, one of which was drawn up on the north, the other on the south of that strait, and who watched the event with the greatest anxiety and suspense. For a long time victory was doubtful; but on a sudden the Egyptian squadron took to flight. The queen, terrified at the noise and confusion of the combat, set sail with her sixty vessels and made for the coast of Peloponnesus. This alone might not have produced much effect, for but little reliance was placed on the Egyptian fleet; but, no sooner did Antony perceive it, than forgetting his own honour, forgetting his own interest even, regardless of every thing, indeed, but the flying queen, he hoisted sail and followed her. It was sometime before the flight of Antony was perceived, and even then the fighting continued on board his fleet as before: his followers could not believe that he had really deserted them. Night, however, came on, and the wind springing up till it blew a gale, dashed the ships one against another. Octavius, meanwhile, and those on his side who had early observed the flight of Antony, taunted them, and asked why they continued sacrificing themselves for a leader who had thus deserted them. Irritated by their taunts, and weary with combating at once the enemy, the winds and the waves, they surrendered. The number of their killed on this occasion has been computed at about 5,000, with the loss of 300 vessels. As soon as Antony had overtaken Cleopatra's galley, he went on board, but without taking any notice of her; though she no sooner perceived him coming than she made a signal for the pavilion of her vessel to be let down; but he went at once to the other end of the ship, where he sat down like a man overwhelmed with shame and misfortune, burying his face in his hands. It is said that he did not speak to her for several days, but their friends at last brought about a reconciliation. But though the fleet was thus destroyed or captured, there yet remained Antony's army, commanded by Canidius. They,

as well as the fleet, were slow to believe that Antony had really deserted them, and continued firm in rejecting the solicitations of Octavius to surrender and put themselves under his protection; but when day after day passed over and he did not appear, but on the contrary sent orders for them to proceed by way of Macedonia into Asia, Canidius himself, giving up all for lost, fled by night to Octavius. The unfortunate army, being thus deserted by its generals, surrendered themselves to Octavius, who received them joyfully.

Octavius, having thus become master of the whole of Antony's forces, returned thanks to the gods for his signal success, more particularly to Apollo of Actium, whom he looked upon as his tutelary deity, consecrating to him the first-fruits of his victory, comprising, amongst other things, the best vessel of each description which had been captured. Having dispatched a squadron, under the command of Mæcenas, in pursuit of Antony and Cleopatra, his next care was the disposal of the troops by whom he was surrounded; the great accession he had received by the surrender of Antony's army making him apprehensive of danger on account of their very numbers. He feared that his own troops, being elated with victory, and those of Antony irritated by defeat, were in danger of collision. He therefore judged it prudent to make a division of Antony's army: the veteran soldiers he liberated and gave leave to depart to their homes; the others he incorporated with his own troops; though even these he would not keep together, but sent some back into Italy, there to wait his return for receiving their arrears of pay, which he was not then in a condition to give. For himself, he proceeded into Greece, going first to Athens, where by his clemency he soon gained over the inhabitants. Many of the cities of Greece had suffered greatly from Antony and his troops, the country having been pillaged to supply them with food, and their cattle forcibly seized. It is even related that in some instances when there was a deficiency of horses and beasts of burden, the inhabitants had been compelled to carry the corn on their shoulders to the sea-coast, being driven by

the soldiers, sometimes with stripes. Octavius, far from resenting the assistance they had rendered Antony, which, indeed, had been in a great degree compulsory, commiserated their fate, and distributed among the poorer inhabitants the corn which had been forcibly taken from them. He was about to proceed from Greece into Asia, when he received advice that the troops who had returned into Italy could not be kept in subjection, but were raising great commotions, which threatened a revolt. This determined him to return at once to Rome and pass the winter there. His presence soon restored tranquillity. During the winter the year of his third consulate expired; but, either from his influence, or the regard and respect of his fellow-citizens, he was elected a fourth time. His colleague in the office was Marcus Licinius Crassus, a son of the celebrated Crassus.

Early in the spring, having quieted the mutineers, who were disconcerted by his arrival, partly by distributing amongst them some portion of the monies which were due, and partly by a well-timed firmness—indeed, some accounts say he could awe them by a single look—he set sail for Egypt in order to complete his victory over Antony. On the passage he experienced much stormy weather, during which he lost several vessels; his own ship being disabled and its rudder broken in pieces. He was consequently obliged to put into Brundisium for repairs, after which he renewed his voyage.

Antony, meantime, after his shameful desertion of his troops, proceeded with Cleopatra towards Egypt. The squadron, which Octavius had dispatched under Mæcenæ after the battle of Actium, not being able to overtake them, returned to Rome, with the exception of one galley, which still continued the pursuit. Antony, who perceived this from the prow of his vessel called to the captain, who stood upon the deck, apparently much excited, with his dart in his hand, which he seemed about to throw, and enquired “Who art thou that thus pursueth Antony?” “I am,” replied he, “Euricles the Lacedæmonian, the son of Lachares whom thou hast beheaded, and I seek to revenge the

death of my father." This Lachares had been condemned by Antony for robbery. Euricles, however, not being able to overtake the galley Antony was in, contented himself by seizing another, containing a valuable cargo.

On their arrival at Alexandria, Antony was so dispirited by his ill success and the desertion of his troops and followers, that he at first thought of laying violent hands on himself; but his friends prevented him. Disappointed in this, he retired for a time to a small house on the banks of the Nile, where he shut himself up from the world, giving out that he was imitating the conduct of Timon, the Athenian misanthrope, who, being disgusted with the perfidy and ingratitude of his countrymen, renounced all commerce with mankind. But he soon grew weary of this mode of life, so little in accordance with his character; and, returning once more to Cleopatra, plunged again into dissipation and pleasure, seeking, as it were, to derive consolation even from his very despair.

They did not, however, entirely omit taking some steps towards attempting to retrieve their misfortunes;—they sent three successive embassies to Octavius, of whose advance towards Egypt they were informed. Octavius refused to enter into negotiation with them, and continued his course towards Alexandria. Cleopatra now became seriously alarmed, being fearful of falling into the hands of the conqueror; she, therefore, entered into secret negotiation with him, to which Octavius gave a favourable reception, for he was very desirous of keeping on good terms with her, and anxious not to drive her to extremities, as he hoped, through her means, to get Antony into his power. Antony was very moderate in his demands,—only asking his life, and promising to pass the remainder of his days in retirement;—whilst Cleopatra demanded not only her own restoration, but that the kingdom should be confirmed to her children. Octavius was inexorable towards Antony; but he held out hopes to Cleopatra of complying with her desires, provided she would either send away Antony or cause him to be put to death. Antony, finding all his attempts to negotiate

in vain, sent Octavius a challenge to meet him in single combat; but Octavius merely returned for answer that "if Antony were weary of life, there were many other ways of ending it." Antony, thus reduced to despair, resolved, as the last chance, to risk another engagement, and to make a combined attack on Octavius by sea and land. The evening before the engagement, having completed his arrangements, he ordered a grand banquet to be prepared, at which to entertain his officers and friends, telling them that that was, perhaps, the last time they would serve him, as on the morrow they might probably be under another master.

At daybreak the next morning he drew up his land forces on some rising ground near the entrance of the city; at the same time his fleet sallied out of the port in good order, advancing to meet their enemy, who, on their side, were waiting for the attack; but to the surprise and consternation of Antony, who, with his land forces, was watching them from the eminence, no sooner did they meet than his vessels saluted those of Octavius, and on their returning it, the two fleets immediately united, and sailed together into the harbour. In the exasperation of despair he tried an engagement by land; but here his cavalry also deserted him, and the infantry being routed, there was no alternative for him but to return into the city, which he did, exclaiming loudly against the perfidy of Cleopatra in thus betraying him—for to her he attributed his overthrow;—and not without cause, for that artful and perfidious princess, when she perceived the desperate state of Antony's affairs, and, in accordance with her secret treaties with Octavius, had privately given order to her own admiral to act in the manner related, and by her intrigues had procured the desertion of the rest.

Transported with rage and despair, he flew at once to the palace, intending to upbraid Cleopatra with her perfidy and ingratitude; but the artful queen had foreseen this, and, dreading his resentment, she retired to that part of the city in which the tombs of the Egyptian kings were situated, and concealing

herself in one of them, which she secured with bolts and bars, she gave orders that Antony should be informed she was dead ; —that, preferring an honourable death to a shameful captivity, she had killed herself in the midst of her ancestors' tombs. The too-credulous Antony, without giving himself time to examine whether or not the account were true, at once believed it ; and feeling all his affection for her return, he forgot his resentment in his grief, and resolved not to survive her. “ Why dost thou delay, Antony,” said he to himself, “ seeing thou hast lost her for whom alone thou wished to live ? ” He then retired to his chamber, taking with him his faithful freedman, Eros, whom he commanded to kill him. Eros drew his sword, as though about to execute the commands of his master ; but, instead of doing this, he turned aside his face and plunged it into his own heart. “ This was nobly done, Eros,” said he, “ I commend thee. Thy heart would not allow thee to kill thy master, but thou hast taught him what to do by thy own example.” Then, taking his sword, he thrust it into his own body, and threw himself on a couch that stood by. The wound, however, was not immediately fatal, and his attendants coming in stopped the effusion of blood. Very soon after, Diomedes, the confidential secretary of Cleopatra, arrived with a message from her. Antony no sooner heard her name than he revived, and, regretting his haste and precipitancy, desired to be immediately conveyed to her. His attendants accordingly carried him in their arms to the monument in which she had concealed herself. But now the difficulty was how to get him in, as Cleopatra would not allow the door to be opened for fear of a surprise. She was only attended by two women ; but, with their assistance, she let down cords from a window, to which they affixed Antony, and thus drew him up ; this was done with great difficulty, and he remained some time suspended in the air, extending his hands towards Cleopatra, and turning to her, as if conjuring her to receive his last breath ; whilst she, with her attendants, were straining every nerve to hoist him up. The spectacle was so affecting

as to move even his stern attendants to tears. Having at last succeeded in drawing him in, the women laid him on a bed ; and Cleopatra, who seemed now to have lost all sense of her own misfortunes in the contemplation of Antony's sufferings, gave way to the most frantic grief. Standing over him bathed in tears, she called him her lord, her emperor, her husband ; whilst Antony, on his side, endeavoured to soothe her, entreating her to preserve her life, if she could do so with honour, and recommending Proculeius as the one amongst all the friends of Octavius in whom she might place the most confidence. He then asked for some wine, either to quench his thirst or to soothe the pain, and exhorted her not to lament him ; " for," said he, " I have lived as a Roman, and by a Roman I am conquered." He soon afterwards expired.

As soon as Antony was dead, one of the guards, named Demetrius, carried the sword with which he had stabbed himself to Octavius, who, it is said, shed tears at the sight ; but if this is true, little dependence is to be placed on their sincerity, as it was well known how anxious he had been to get him removed and out of the way ; but he pretended to lament the untimely fate of one who had long been connected with him in the management of great and important affairs, and was his brother-in-law also. His first step was to collect his friends together, and explain to them his correspondence with Antony, with a view of clearing his own reputation, by showing how reasonable his propositions had always been ; whereas Antony had been supercilious and haughty in the extreme, and rejected every attempt at conciliation. He dispatched Proculeius to treat with Cleopatra, but gave him instructions to behave to her with every mark of attention and respect, as he did not wish to drive her to desperation.

Cleopatra, however, refused to admit him into the monument, and would converse with him only through the bars of the gate. There was no chance of their coming to terms, as Cleopatra continued to demand the kingdom not only for herself but for her children after her. Proculeius, therefore, returned to

Octavius—whose principal object, in fact, was to obtain possession of her person—and they concerted together as to the means by which this could be best effected. It was decided that Proculeius should return, accompanied by a brother officer, named Gallus. On their arrival at the tomb, Gallus kept Cleopatra in conversation at the gate, while Proculeius placed a ladder against the wall, and entered by the window through which Antony had been drawn, followed by two soldiers. One of the women perceiving them, exclaimed, “O wretched Cleopatra; you are taken alive!” Upon this she turned about, and, when she saw Proculeius, attempted to stab herself with a poniard, which hung at her girdle, and which she always carried about with her in case of surprise; but Proculeius arrested her arm, and, taking the weapon from her, besought her to tranquillise herself, saying to her, “You wrong both yourself and Cæsar,”—assuring her that he was the most humane of conquerors, and that she might rely upon his clemency. Octavius (or, as we shall in future call him, Cæsar) was delighted when he found that Cleopatra was really taken. He gave orders that she should be strictly guarded, and be treated with every respect and attention, as he did not wish to drive her to despair, but that those who had the charge of her should not lose sight of her for an instant. He was extremely anxious to preserve her alive, that she might grace his triumph. He also wished to gain possession of the money, jewels, and other valuables, which she had carried with her into the monument, or tomb, and which he feared she might burn or destroy, if driven to extremities.

Antony being dead, and Cleopatra a prisoner, there was no longer any one to offer resistance to the conqueror. Cæsar prepared at once to enter Alexandria; this he did leaning on the arm of Arius, or Ariæus, one of the greatest philosophers of the age. He did this partly to show his respect for learning, by the honour he thus paid to one of its greatest disciples, and partly to inspire the Alexandrians with confidence and hope; for they were greatly alarmed

at his approach. They opened their gates to receive him, and on his entrance the people prostrated themselves before him as he passed. He commanded them to rise, and, proceeding to the Gymnasium, he ascended a tribunal, and told the people he pardoned them, and should not hurt their city. This he did, he said, for three reasons—first, out of respect to Alexander, its founder; secondly, on account of its beauty; and, thirdly, for the sake of Arius, who was born there, and whose merit and knowledge he so much esteemed. He would not see the queen during the first days of her mourning, but he granted the request she made to him to be allowed to retain possession of the body of Antony, that she might have the mournful satisfaction of burying it. Several kings and princes had solicited this honour of him, but he reserved that consolation for Cleopatra alone. She spared no cost to render the ceremony magnificent, causing his body to be embalmed with the most costly Eastern perfumes, and placing it amongst the tombs of the kings of Egypt. For several days after she almost entirely abstained from food; this may have arisen either from the excess of her grief and chagrin, which brought on a sort of fever, or from an intention of starving herself, and thus of putting an end at once to her life and misfortunes. Cæsar, who was extremely alarmed when this account was brought to him, fearing he should lose what he so passionately desired—the honour of having her to grace his triumph—caused her to be informed that if she persisted he should treat her children with severity. Cleopatra, who, amid all her faults and vices, was excessively fond of her children, consented to take nourishment, and soon recovered. Cæsar shortly afterwards proposed an interview. She caught at this, and, her vanity and hopes at once reviving, she was induced to believe that sufficient yet remained of those personal and mental attractions which had already captivated two of the greatest men and most successful conquerors of the age; and though she was not insensible as to how far they were now on the wane, as well as to the discrepancy in

their years, she clung to the hope that the same influences might not be altogether without effect upon her more youthful conqueror. With this view she prepared for his reception, omitting nothing that she thought would be likely to enhance her attractions. She attired herself in a loose mourning robe, or dressing-gown as being most suited to her present fallen condition. At his entrance she rose from a couch upon which she was reclining, and throwing herself at his feet, with her hair dishevelled, and her eyes red with weeping, gave way to a paroxysm of grief. Cæsar immediately raised her, and replacing her on the couch, sat down beside her, entreating her to be comforted, and not to yield herself a prey to unavailing regret, assuring her she might expect the kindest treatment and greatest clemency from him. She first attempted to apologize and to justify herself for having engaged in the war against him, throwing the whole blame on Antony, whom she pretended to have been forced to obey. She likewise spoke of his uncle, Julius Cæsar, the great dictator, of whom there were several portraits hanging in the room, which she ostentatiously pointed out to him, also reading him passages from several of his letters.

Cæsar received all this with the greatest complaisance and politeness, endeavouring to assure her of the high respect and esteem with which she inspired him, as he was extremely desirous of quieting her fears and setting her mind at rest. But Cleopatra had discernment enough to perceive that she had failed of producing the impression she desired, and of gaining that influence over him she wished, gave up all for lost, and only thought how she might most easily put an end to her life and misfortunes together. But she was resolved, if possible, to prevent his taking her to Rome to be led captive in his triumph—an honour which she had good reason to believe he was extremely ambitious of obtaining. She had secretly endeavoured of late, since she found the tide of fortune turning against her to ascertain what kind of poison produced death with the least pain and most quickly, by having experiments made on criminals condemned to die, resolving to avail herself of it in case she

should be reduced to the last extremity : she also tried similar effects from the bites of different kinds of serpents, generally presiding at these experiments herself ; and the result is said to have been that she found the bite of the asp the most efficacious, as it produced death quickly, and with the least possible pain. Having obtained permission to visit the tomb of Antony, she gave way to the most violent grief, and addressed the body as though it could hear her ; bewailing her hard fate in being thus left captive in the hands of the conqueror, and protesting that, as nothing could separate her from him while living, so neither in death should they be divided. After this she crowned the tomb with flowers, and retired to her own apartment, where she ordered a bath to be prepared. She then sat down to table, at which a magnificent supper was, as usual, served up. When this was over, she wrote a letter to Cæsar, in which she implored his clemency, and asked as a last favour that he would allow her to be buried in the same tomb as Antony. Having dispatched the letter, she ordered every one to leave the apartment except her two favourite women, Iras and Charmion. She then desired a basket of figs, which a peasant had just brought in, to be given to her, and having placed it by her on the couch on which she was reclining, almost immediately after lay down as though falling asleep.

Cæsar had no sooner perused the letter, than, suspecting her design, he immediately dispatched two officers in order to prevent it. They hastened with all speed, and broke open the door, which she had ordered to be fastened, but found they were too late ; she was lying dead on the couch, arrayed in her royal robes.

It is reported—indeed generally recorded as an historical fact—that an asp was concealed amongst the leaves of the figs which the peasant had brought, which she applied to her arm, and thus caused her death. This, however, merely rests on strong suspicions, arising partly from the great anxiety she expressed for the basket of figs, and her exclamation upon obtaining them, “ This is what I wanted.”

Cæsar, who had followed his messengers as quickly as he well

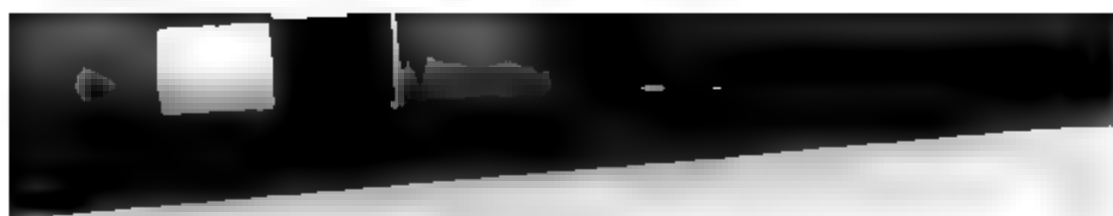
could, was greatly chagrined when he found she was really dead, and according to some accounts was at first unwilling to believe it, but tried counterpoisons and other means to endeavour to restore life; but though greatly disappointed at being thus deprived of having her to grace his triumph, he is said to have admired her fortitude and greatness of soul in thus preferring death to ignominy, and ordered her a magnificent funeral, and also that her request to be buried in the same tomb with Antony should be complied with. In the triumph which was granted him on his return to Rome her effigy was carried with the figure of an asp affixed to the arm.

Cleopatra was thirty-nine years of age when she died, of which period she had reigned twenty-two years, being just seventeen at the death of her father.

With this princess ended the reign of the Lagides and the long line of the Ptolemies, which, reckoning from
A.M. 3974. the death of Alexander the Great, had lasted for a period of more than 290 years.

After the death of Cleopatra, no further resistance was offered to Cæsar and the Roman arms, but Egypt was almost immediately reduced to a Roman province, and ruled by a prefect sent thither from Rome to govern it.

Thus ended the last of those three great empires of the world, believed by Scriptural commentators to have been depicted by the image seen in the vision of king Nebuchadnezzar, namely, the Babylonian, or empire of the Medes and Persians, the empire of the Macedonians, and that of the Grecian princes, the successors of Alexander, swallowed up in their turn by the empire of the Romans, and which ultimately gave way to the kingdom of the Messiah: "The stone cut out of the mountain without hands"—a kingdom, speaking in the language of prophecy, "never to be destroyed, but which shall break in pieces and consume all other kingdoms and stand for ever."



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